

THE
G A G G I
OF THE REFORMED
GOSPEL.

BRIEFLY
*Discovering the errors of
our time.*

WITH
The Refutation by expresse textes
of their owne approoued
English Bible.

THE SECOND EDITION;
*Augmented throughout the whole, by the
Author of the first.*



By thine owne mouth I iudge thee, naught
his servant. Luc. 19. 22.
With permission. Anno 1263.



TO THE CATHOLIQUE
 READER, HEALTH AND
 encouragement in his
 holy Faith.

C Vrteous Reader, before thou
 peruse this litle Treatise,
 haue (I pray thee) so much
 patience, as to permit me to
 giue thee myne aduise, concerning
 some certaine points, very necessarie
 for thee, the better to serue thy selfe
 therof with fruit and profit.

1. The first point is, that in the
 inscription therof, it doth not tell thee,
 out of which English Bible, the allead-
 ged passages are extracted, for as much
 as this were meerely in vaine, sith Eng-
 land hath brought forth within these
 few yeares past, a great number of seue-

all sorts of Bibles, far different one from another; So that our aduersaries (to whom I wish from my very hart, as I doe to thee, that this little booke may prooue profitable) haue not all one sort of Bible. Notwithstanding know for certaine, that they are faithfully taken forth of the Bible in quarto, printed at London by Thomas Barker, anno 1615. But if any one shall shew vnto thee some other Bible, wherein they are not so written, worde for worde as here they are, yet rest assured, and out of doubt, that thou shalt finde them written as they are here alleadged, in this edition of Robert Barkers.

2. The second point is, that thou admire the splendor of the truth, the which is such and so passing bright, that notwithstanding they haue endeauoured to obscure the same, by so many varieties of translations, and by such a number of grosse corruptions and falsifications, yet neuertheles their condemnation is so expressly set downe in their
owne

The Preface.

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owne Bible, and is so cleare to all the World, that nothing more is needful^r hereto, but that thou know to reade, and haue thine eyes in thy head to behold the same at the opening of this their booke. This can not choose but be, an exceeding comfort vnto a Catholique, concerning the vprightnes of his cause, to offer to be tried, and to confound them by their owne Bible, the translation wherof, doth in a number of places, and particularly of those that are most in question, swarue and differ notoriously from the authentickall Latin, and that to the incredible disparagement, darkning and obscuring of the Catholique cause. Neuer did, nor neuer dare our aduersaries, offer themselves, to giue the like aduantage vnto vs, as to stand to be tried, by our translation, and that in fiftie and od maine points of controuersie.

3. The third point is, that when thou shalt vrge or alleadge any passage, in fauor of thine owne faith, if an e

one returne the change, be it ether in
vsing recrimination and blaming of the
Roman Church, or be it in alleadging
some obscure textes and ill vnderstood,
to counterpoint those alleadged by thee;
Shew then the partie amiably, that this
is not to proceed in due order, nor dea-
les not with thee as he ought, in oppo-
sing a passage darke and obscure, to
confound a passage that is most cleare.
For example, When we set before their
eyes these few wordes (much more clea-
rer then the Sunne it self at noone day)
Take eate, this is my body, this
is my blood which shal be shed. &c.
Marc. 14. 25. they suppose to haue
found forth an important place, yea
and to haue giuen vnto vs a great
ouerthrowe, if they presently reply,
that our Sauour saith in S. Iohn 6.
63. The flesh profiteth nothing,
the wordes that I speake vnto you,
they are spirit, and they are life; a
passage far more obscure, then that
which is in question, & which affir-
meth nothing lesse, then that which
they

The Preface.

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they pretend to prooue thereby; for how absurd were it to say, that the flesh of Christ profiteth nothing? And if (as they themselves say) we must interpret one passage by another, then doubtles, it is better to explicate an obscure passage, by one that is cleare, then one that is cleare, by a passage obscure: and that one text giue place to many, rather then many to giue place to one, or to fewer.

4. The fourth point is, that if they reiect some of the passages which thou producest, pretending it to be Apocripa; know that to preuent this objection, no such scriptures as they call Apocripa are here produced, but allwayes there goe accompanied with them, others also that are canonicall by their owne confession: and so far forth as Apocripa, shall and doe agree with Canonicall, they themselves by their owne rule, are bound to receiue them. Which will also fully stop the Reformers mouthes, in their common pretence of conferences of places; for

rarely hast thou l. sse, then three or four
seuerall passages cited at large besides
references) for the prooffe of euerie se-
uerall point; All the pack of them put
together, being neuer able in their de-
fence to doe the like, that is, to produce
so many in number, so expresse & cleare,
and for so great a quantitie of con-
trouersies, as are here disputed and cou-
ched in so litle a roome.

5. The fift point is, that if they
shall contend with thee, not about the
wordes themselves, as being cleare,
but about the sence and meaning of
them; for such places, I say, as may be
subject to this cauilt, thou shalt forth-
with haue recourse and fly to that,
which the scriptures call, the Rule of
faith, to wit, to the euer constant and
vniforme iudgement of the Church and
Fathers, who in euery age since Christ
our Lord vnto this present, haue vn-
derstood the point in question, in the
selfe same sence that Catholiques doe,
an example wherof thou maist lay be-
fore him, or them, out of that learned

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*treatise, intituled The Summarie of
Controuerſies, debating the question
of the blessed Sacrament: Which ha-
uing done, then bid thine aduerſarie to
doe thelike, and thou wilt instantly
yeld vnto him (a thinge which he can
neuer doe in his defence.) Which being
ſo, what man of reaſon will reiect this
Rule, grounded ſo clearly in holy ſcrip-
ture, to prefer the priuat interpreta-
tion of ſome ſillie Coblér, before Sainct
Chriſoſtome, of a Baker, before S. Ba-
ſill, of ſome Tinkar before Tertullian,
or of any Nouelliſt whatſoeuer, before
the iudgement of the Church, and the
Whole ſtreame of the holie Fathers?
This point therfore being ſo important,
ſhall be the very firſt, which I wil for-
tiſie and proue by the Word of God in
this preſent Treatiſe, I meane this
Rule, and therfore in no wiſe for-
get, allwayes to rap thine aduerſa-
ries with this Rule, as often as they
ſhall proue vntruly, and thou ſhalt
be ſure to get the victorie, although
there be thouſandes of them againſt*

thee alone.

The fixt and last point is, that I here protest in the presence of God (Whom I call vpon in this behalfe, and pray thee also to call vpon, for the saluation and reduction of all those that goe a stray) that it is not in the power of all our aduersaries that are in England, to finde in their owne Bible, one only expresse text, I say one only, I say in their owne Bible, by the which they can possibly proue, one only point of their false doctrine, without their vsuall art of adding, diminishing, or changing it by interpretation: Which yet should be to alter the text, and to employ mans Wisdome, instead of the pure Word, a thinge by their owne confession, flatly forbidden them: they protesting, that the Word of God, doth in such sort containe all that which is necessarie to saluation, that it is not lawfull for men, nor yet for Angells, to adde, diminish, or alter ought thereof; and command their followers and adherents, vtterly to renounce all antiqui-

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triquitie, customes, multitude, human
wisdom, iudgement, decrees, edicts,
counsailles, visions, and miracles them-
selues: defending obstinately (but with-
out foundation) that the scripture con-
taines all that is necessarie for the ser-
uice of God, and our saluation. Far-
well, my deare Reader, seing I haue
now said vnto thee, all that which
I desired.

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THE

THE
GAGGE OF THE
REFORMED GOSPEL.


BRIEFLY
Discovering the errours of our time.

WITH
The Refutation, by expresse textes, of
their owne approued English
Bible.

They mayntaine in the first place.

I.

*That there is not in the Church, one,
and that an infallible Rule, for
vnderstanding the holie scriptures,
and conseruing of vnitie in matters
of faith.*

 Ontrary to the expresse
wordes of their owne Bi-
ble, Rom. 12. 16. Hauing
then giftes, differing according to the
grace

grace that is giuen to vs, Whether prophetic (that is interpretation) let vs prophetic (that is interpret) according to the proportion, or Rule, of faith. Whence we gather, that prophetic according to the Rule of faith, is one of the giftes which God bestoweth on his Church. Therefore there is in the Church, one, and that an infallible Rule for vnderstanding the holy scriptures.

Philippians 3. 16. Neuertheles, Wherto we haue attained, let vs walke by the same Rule, let vs minde the same thinge. Loe how plainly the Apostle speaketh in this second place, of a certaine Rule to be walked by: clearly presupposing, that in matters of faith, we can neuer be of the same minde, vnles we walke by the same Rule, Therefore &c.

Gal. 6. 16. And as many as walke according to this Rule, peace be on the, and mercie. And 2. Cor. 10. 15. Hauing hope when your faith is increased, that we shall be enlarged by you, according

so our Rule, abundantly, to preach the gospell in the regions beyond you, and not to boast in another mans line. Loe here againe, because that euery man is to direct and order his beleefe, according to the doctrine of the Church, therefore it is called by S. Paul, both the Rule, and Line of our holy faith. Therefore &c.

1. Cor. II. 16. But if any man seeme to be contentious, We haue no such custome, nor the Church of God. Loe how S. Paul still pleadeth the Rule and Custome of the Church, against the contentious: which if it could then, by the sole prescription of twentie or thirtie yeares, and by the authoritie of so few pastors, stop the mouthes of new sect-masters, what ought not the custome of sixteene hundred yeares, and the decrees of so many hundred pastors gayne, of reasonable, modest and humble men? Therefore &c.

And here I would haue it to be noted, that this Analogie, or Rule of
faith,

faith, (besides the titles already recited) the holie scripture in other places, calleth by the name of *forme of doctrine*, as Rom. 6. 17. *A thinge made readie to our hande*, as 2. Cor. 10. 16. the *Depositum*, or *Treasure*, committed to the Churches trust, and euer most carefully to be kept by her, as 1. Tim. 6. 20. And with al in the very selfe same places, alwayes stileth that which is contrary to this Rule, by the name of *Disunion*, *Discord*, *Disobedience*, *forsaking*, of our *first vocation*, *Diuision*, *Contention*, *Prophane and vaine balbings*, *Opposition of sciences &c.* Whence plainly appeareth, how great the necessitie is for euery Christian, to keepe this Rule, the least breach or crack wherof, doth presently crack his Christiā credit with the Church of God, and with all good Christians.

See more Rom. 6. 17. Gal. 1. 6. Rom. 16. 17. Actes 15. 2. 1. Tim. 6. 20. Rom. 12. 16.

See therefore according to this
very

very Rule, Fathers who affirme the same, S. Ireneus l. 4. cap. 45. Tertul. de præscrip. cap. 19. Vincent. Lyr. in suo Commonitorio, saying. It is very needfull in regard of so many errors proceeding from the misinterpretation of scriptures, that the line of propheticall and Apostolicall exposition, should be directed according to the Rule, of the Ecclesiasticall and Catholique sense: thus writeth this most worthie witnesse. Tertul. prescrip. heres. cap. 15. & ibid. cap. 19. saith. We doe not admit our aduersaries to dispute out of scripture, till they can shew who their ancestors were, & from whom they receiued the scriptures. For the orderly course of doctrine requires, that the first question be, whose the scriptures are by right, from whom, and by whom, and to whom, the forme of Christian religion was deliuered. Otherwise prescribing against him as as a stranger &c. Thus he.

Loe how these two ancient Fathers, lay hold of, and vrge these
two

two very termes, *Rule*, and *Forme*, of faith and religion, euen as before the holy scripture did, from whence doubtles they tooke the phraſe. And with very great reaſon, for the knowledg of Tradition (which is this *Forme* or *Rule*) goes before the knowlege of the ſcripture: for the *Rule* muſt be firſt knowen, before the thinge *Ruled* can be aſſuredly knowen: as the Carpenter cannot know certainly, that he hath meaſured his timber aright, nor the Taylor, that he hath meaſured his cloth aright, except he firſt aſſuredly know that his meaſure be both true and right: but the *Rule* of faith, to wit, the ſumme of all thoſe points, that euery Chriſtian is bound expreſſly know, as deliuered to them from hande to hande, is the knowledg of Tradition. Therefore &c.

II. That

I I.

*That in matters of faith, We must not
not relie vpon the iudgment of the
Charch and of her Pastors,
but only vpon the Writ-
ten Worde.*

C Ontrarie to the expresse wor-
des of their owne Bible. Mat.
23. 2. *The Scribes and the Pharises sit
in Moyses seat, all therefore whatsoe-
uer they bid you obserue, that obserue
and doe.* In which wordes, Christ
not only commādeth vs in matters
of faith, to haue recourse to som-
what else besides the only written
word (to wit, to the pastors of the
Church) but moreouer, biddeth vs
to obey them: and that not only in
some principall matters, but in all
whatsoever, without distinction or
limitation. Therefore in matters of
faith, we are not tyed to rely, only
vpon the written word.

LUC.

LUC. 10. 16. He that heareth you, heareth me, and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. Heare againe Christ our Lord honoreth, and giueth as much authority to the preachers of the word, as he can possibly doe to the word it self, saying. He that heareth you &c. Therefore.

MAT. 16. 19. Whatsoever thou shalt binde on earth, shall be bound in heauen: Whatsoever thou shalt loose in earth, shall be loosed in heauen. Where is to be noted, that he doth not say, Whomsoever, but Whatsoever; giuing vs therby to vnderstand, that not only the bondes of sinnes, but as well all other knotts and difficulties in matters of faith, are to be loosed by S. Peter, and by the pastors that succeed him in the Church. Therefore &c.

See more Deut. 17. 8. Aggeus 2. 11. 2. Chron. 19. 8. vnto the end. 2. Thes. 2. 15.

See

See Fathers that affirme the same. S. Greg. Naz in orat. excusat. Tertull. l. de prescrip. hæret. S. Cyprian l. 1. epist. 3. S. Aug. l. 1. cont. Cres. cap. 33. & l. cont. epist. fund. cap. 5. Vincent. Lyr. in suo comonit. S. Anselme l. de Incar. cap. 1. who writing to Pope Urban, saith vnto him. *Vnto no other is more right-ly referred to be corrected, whatsoeuer ar seth in the Church against the Catholique faith.* S. Augult. cont. epist. fund. cap. 4. the place beginneth. *Quibus ego obtemperavi dicentibus.*

I I I.

That the Scriptures are easie to be vnderstood, and that therefore none ought to be restrayned from reading of them.

Contrary to the expresse wordes of their owne Bible 2. Pet. 3. 16. where S. Peter speaking of S. Paules epistles saith. *In which are some*

some thinges hard to be vnderstood,
 Which they that are vnlearned and vn-
 stable wrest, as they doe also the other
 scriptures, vnto their owne destructiō.
 But all vnlearned Reformers, both
 reade, and are allowed to reade
 those hard thinges (yea the Reue-
 lations also, harder then those)
 without restraint of man or woma,
 which yet they vnderstand not:
 therfore they wrest them, as also
 other scriptures, to their owne
 destruction.

Actes 8. 30. And Phillip said. Vn-
 derstandest thou what thou readeest?
 And he said. How can I, except some
 man should guide me? Where first
 may be noted, that this noble
 Enoch freely confest, he could not
 vnderstand the scriptures, without
 an interpreter to expound them,
 albeit he was a great & serious stu-
 dier of them, and with all a holy
 and an humble man, as S. Hierom
 noteth of him. Epist. ad Paulin. de
 stud. scrip. And next that he saith,
 Except

Except some man guide me : and fled not to his priuat spirit, nor yet to conferring of place with place , as these men doe. Therefore the scriptures are not easie &c.

Luc. 24. 25. Christ called two of his owne Disciples *fooles*, and *beginning at Moyses, and all the Prophets, he expounded vnto them in all the scriptures, the thinges concerning him selfe*. How then are the scriptures so easilie to be vnderstood of the vnlearned, when the Disciples them selues vnderstood them not, till first they were expounded to them?

Reuelations 5. 1. &c. The Angel speaking of *the booke, sealed with seauen seales, wept much, because no man in heaue nor in earth, was able to open the booke, nether to looke theron*. A strange cale, to reade in scripture it selfe, that the booke of scripture should be shut with so many seales: but much more strange, that euen in S. Iohn and the Apostles time,
none

none could be found, nether in heauen nor earth, able to open the same, nor to looke thereon, which euery prentice now a dayes, without any difficultie will vndertake to doe. Therefore &c.

See more 2. Pet. 1. 20. Mat. 13. 11. & 36. Luc. 24. 45. 1. Cor. 12. 10. Luc 8. 10. & 54. Luc. 2. 50. 2. Tim. 3. 7. 1. Iohn 4. 6. Iohn 5. 35. Psal. 119. 18. & 34. Reue. 5. 1. &c.

Our next recourse shal be to our former Rule, for which see S. Irenæus l. 2. cap. 47. Origen. l. cont. Cels. S. Amb. epist. 44. ad Constāt, calleth it *a sea, and depth of propheticall riddles*. S. Hier. in præfat. comment. in Ephes. 5. S. Aug. epist. 119. cap. 21. saith. *The thinges of holy scripture that I knowe not, are many more then those that I knowe*. S. Greg. hom. 6. in Ezech. and many other fathers confesse the same. S. Denis Bishop of Corinth, cited by Eusebius lib. 7. hist. Eccles. 20. Of this booke, this is my opinion, that
the

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the matter thereof is far more profound
then my wit can reach vnto.

IIII.

*That Apostolicall Traditions, and an-
cient customes of the Church, (not
found in the Written Word) are not
to be receiued, nor doe oblige vs.*

Contrary to the expresse wor-
des of their owne Bible. 2.
Thes. 2. 15. Therefore brethren stand
fast, and hold the Traditions, which
ye haue bene taught, whether by word,
or by our epistle. Hence it is as cleare
as the Sunne that shines, that some
Traditions were deliuered to the
Thessalonians by word of mouth,
and those of equall authoritie with
what was written, if not of more,
for the holy Ghost doth name them
first (as they were indeed the first
in being:) yea it is certaine, that
before the new Testament was
written, the Apostles deliuered all
by

by Tradition and word of mouth. Therefore Apostolicall Traditions are to be receiued and doe oblige vs.

2. Thel. 3. 6. Now I command you bretheren, in the name of our Lord Iesus-Christ, that yee withdraw your selues from euery brother that walketh disorderly, and not after the Tradition which he receiued of vs. Lo, He saith not, I counsell you, but, I commaund you; But these men reiecting al Traditions, walke disorderly: therefore they breake the Apostles commandment: Yea, they stand not, but are fallen: they let goe, what the word it selfe, doth wil them to hould: and therefore in the name of our Lord Iesus Christ, let all good men withdraw them from them.

1. Cor. 11. 2. Now I praise you bretheren, that you remember me in all thinges, and keepe the Traditions, as I haue deliuered them vnto you. But these reiect al Traditions, therefore needes must S. Paul speake thus vnto them. Now (none of my bretheren) I dis-

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praise

The Gagge of the
 praise you, for that you forget me in
 all thinges, and keepe not the Tra-
 ditions, as I haue deliuered them
 vnto you.

Lastly, If nothing at all be to be
 beleueed, but only that which is left
 vs written, wherein should the
 Church haue exercised her selfe frō
 Adam to Moyles, the space of two
 thousand six hundred yeares? Ther-
 fore &c.

See more 1. Tim. 6. 3. 20. & 2. Tim.
 1. 13. 2. Tim. 2. 2. Iohn. 20. 30. & 21.
 25. & 16. 12. 1. Cor. 11. 16. 34. 2. ep.
 Iohn 12. 3. ep. of S. Iohn 13. Actes 16.
 4. & 15. 28.

See fathers that affirme the same.
 S. Ireneus l. 3. c. 4. Origen in cap. 6.
 ad Rom. S. Damasc. l. 4. c. 17. S. Chri-
 sost. in 2. Thes. 2. S. Basil l. de Spiritu
 sancto saith. *Some thinges we haue*
from scripture, other thinges from the
Apostles, both which haue like force
vnto godlines. S. Chrysost. hom. 4. in
 2. Thes. saith. *It is a Tradition, seeke*
thou no further.

V. That

V.

*That a man by his owne vnderstanding
or priuat spirit, may rightly iudge
and interpret scripture.*

Contrary to the expresse wordes of their owne Bible 1. Cor. 12. 8. &c. To one is giuen by the spirit, the word of wisdom: to another the word of knowledge by the same spirit: to another the working of miracles: to another prophecie: to another discerning of spirits: to another kinds of tongues: to another the interpretation of tongues, diuiding to euery man severally, as he will. Where the Apostle in expresse words, opposeth & refelleth this vnfauory doctrine, teaching that the gifte of prophecying, or truly to interpret the holy scripture, is not giuen to all the faithfull, but to some only in particular: yea he presupposeth that one may haue the gift, euen to worke miracles, & yet may want the gift, truly to interpret

the word of God. Therefore a man by his owne priuat spirit cannot &c.

2. Pet. 1.20. *Knowing this first, that no prophecie of the scripture is of any priuat interpretation, for the prophecie came not in old time (margent, or at any time) by the Will of man, but holy men of God, spake as they were moued by the holy Ghost.* Loe how clearly the Apostle taketh this facultie and authoritie, from a priuat and prophane man, restrayning the same to a companie and societie of men, and those also of some especiall note for their sanctitie and holines, assuring vs that such spake as they were moued by the holy Ghost. Therefore &c.

1. Iohn. 4. 1. *Beloued, beleue not euery spirit, but try the spirits, whether they are of God.* By which wordes we are taught, that the spirit of others are to be examined, whether they proteed from God or not, but this caueat cannot be vnderstood of the spirit of the whole Church, fith then it would follow, that there should be

be none left to try the said spirit of the Church (euery particular man being included therein.) If then it be to be ment of priuat men (as needes it must) it followeth, that a priuat spirit cannot be this iudge, fith it selfe is to vndergoe the iudgment and examination of some other. Therefore &c.

See fathers that affirme the same, S. Aug. epist. 162. & l. de Baptismo. cap. 18. ad Epictetum. S. Basil. epist. 78. S. Amb. epist. 32. S. Leo epist. 53. S. Hier. lib. cont. Luciferanos. Vincent Lir. cont. prophan. heret. nouitates. And lastly Luther him selfe saith, lib. de potestate Papæ. We are not certaine of any priuat person, whether he hath the reuelation of the father or no, but that the Church hath it, we ought not to doubt.

VI.

That S. Peters faith hath fayled.

Contrary to the expresse wordes of their owne bible. Luc. 22. 31. Simon behouid Satan hath desired to

haue you, that he may sift you as wheate: but I haue praid for thee, that thy faith fayle not. Loe Satan required to sift them all, but our Lord here prayed for Peter only, that his faith principally might not fayle. Therefore S. Peters faith hath not fayled.

Mat. 16. 18. And I say vnto thee, that thou art Peter, and vpon this rock I will build my church, and the gates of hell shall not preuaile against it. But had S. Peters faith fayled, the gates of hell had preuailed. Therefore &c.

Mat. 23. 2. The Scribes and the Pharises sit in Moyfes seat, altherfore whatsoever they bid you obserue, that obserue and doe. How could Christ bid the people of the old law, doe all whatsoever he should bid them, by those that sate in Moyfes chaire, if they could erre? But God hath no lesse preferued the truth of christian religion, in the chaire of S. Peter, which is in the new law, answerable to that of Moyfes in the old. Therefore &c.

John

John 11. 49-51. speaking of Cayphas, saith. And this he spake not of himselfe, but being high priest that yeare, he propheticd that Iesus should die for that nation. Loe how in this most wicked time of the sinagogue, at the very dregges, and last call of that disobedient people, yet speaking forth of that chaire, which Christ had commanded to be heard and obeyed, touching matter of faith, they answer truly, and their bishop prophecieth: therefore S. Peters saith nor chaire hath not fayled.

See Fathers that affirme the same. S. Leo ser. 3. de assumpt. sua. The danger was common to all the Apostles, but our Lord tooke speciall care of Peter, that the state of all the rest might be more sure, if the head were invincible.

VII.

That the Church can erre, and hath erred.

Contrary to the expresse wordes of their owne Bible. Isay. 49. 21. As for me, this is my covenant with

The Gagge of the
 them, saith the Lord. My spirit that is
 vpon thee, and my Wordes which I haue
 put into thy mouth, shall not depart out
 of thy mouth, nor out of the mouth of thy
 seede, nor out of the mouth of thy seedes
 seede, saith the Lord, from hence forth,
 and for euer. Therefore the Church
 cannot erre &c.

John 14. 16. I will pray the father,
 and he shall giue you another comfor-
 ter, that he may abide with you for euer,
 euen the spirit of truth. But the Apo-
 stles them selues abode not for e-
 uer, therefore this is to be vnderstood
 of the perpetuall abode of the spi-
 rit of truth with their successors.
 Therefore &c.

Mat. 18. 17. If he neglect to heare the
 Church, let him be vnto thee as an hea-
 then man and a publican. Whence is
 clearely to be gathered, that the
 Church in her censure cannot erre.

Isay 35. 9. And a high way shal be there,
 and a way, and it shall be called the way
 of holines, the vncleanne shall not passe
 ouer it, but it shall be for those: the way-
 faring

faring men though fooles, shall not erre therein. How tar deceiued then are many simple soules, who doe affirme, that all the whole Church and all holy men that euer haue bene therein for thele thousand yeares, (how wise soeuer) haue all erred?

Ephes. 5. 27. That he might present it to him selfe a glorious Church, not hauing spot or wrinkle, or any such thinge, but that it should be holy and without blemish. Note well thele wordes, Without spot, wrinkle, or any blemish: Tel me now it is possible, that reading this, thou canst euer beleeeue, that she hath taught such horrible blasphemies & abominations as she at this day is charged with? Therefore &c.

See more Iohn 16. 13. Ephes. 5. 27. May 9. 7. Ezech. 37. 26. Luc. 22. 32. Mat. 23. 3. 1. Pe. 2. 9. Iohn. 17. 17. 1. Cor. 11. 25. Psal 101. 23. 29. Ephes. 2. 10. Iohn 10. 16. Acts. 4. 32. Ephes. 4. 5. 11. Luc. 10. 6. Deut. 17. 8. Ieremie 3. 15. Malac. 2. 7. Mat. 16. 18. Acts 15. 20. 2. Cor. 13. 8. 1. Tim. 3. 15.

See Fathers that affirme the same.
 S. Aug. cont. Crescon. lib. 1. cap. 3.
 Also vpon the 118. Psal. the place
 beginneth. *Ne auferas de ore meo ver-
 bum veritatis vsquequaque*. S. Cypr.
 epist. 55. ad Cornel. num. 3. S. Ire-
 neus lib. 3. cap. 4. With manye
 others.

VIII.

*That the Charch hath bene bidden
 and inuisible.*

Contrary to the expresse wordes
 of their owne Bible, Mat. 5. 14.
*Tee are the light of the World, a cittie
 that is set on a hill, cannot be hid. Ne-
 ther doe men light a candle, and put it
 vnder a bushell, but on a candlestick,
 and it giueth light to all that are in the
 house.* But the Catholique Church
 is such a light, such a candle, and
 such a cittie, built vpon Christ as
 vpon a mountaine, therefore hath
 not, nor cannot be hidden, nor in-
 uisible.

Mat. 18. 17. *Tell the Church, if he ne-
 glect*

glect to heare the Church, let him be vnto thee as a heathen man. But it were a very hard case to be condemned for a heathen, for ether not telling, or hearing a Church which hath so closely lyen hid, that no man could heare, see, feele or vnderstand it, for a thousand yeare. Therefore &c.

2. Cor. 4. 3. If our gospel be hid, it is hid to them that are lost. Loe the censure of S. Paul vpon all such, as affirme that the Church, or her gospell, can be hid.

Isay 2. 2. And it shall come to passe in the last dayes, that the mountaine of the Lords house, shall be established in the top of the mountaines, and shall be exalted aboue the hilles, and all nations shall flow vnto it. In a thousand places doe the prophecies speake of this kingdome of Christ as Dan. 7. 14. Mich. 4. 7. which should be all in vaine, if this his kingdome could be inuisible; for a prophecie must be of thinges, which may be seene and

perceiued by our senses ; otherwise euery man might be a prophet, and fortell of thinges to come, which if they should not come to passe, he might answere, that they had come to passe in very deed as he had prophesied, but that it was inuisible to the world. Loe the visible absurdities of this inuisible Church.

See more. Psal. 27. 8. Rom. 10. 14. 1. Cor. 11. 19. Psalm. 19. 3. 4. Ilay. 60. 20. Acts. 20. 28. Ilay. 61. 9.

See Fathers that affirme the same. Origen. hom. 30. in Mat. *The Church is full of light, euen from the east to the west.* S. Chrysostom. hom. 4. in 6. of Ilay. *It is easier for the sunne to be extinguished, then the Church to be darkned.* S. Aug. tract. in Ioan, calleth those blinde, that doe not see so great a mountaine. S. Cypr. de vnitae ecclesiae.

IX.

That the Church was not alwayes to
 remaine Catholique or vniuersall, &
 that the Church of Rome is not
 such a Church.

Contrary to the expresse wordes
 of their owne Bible, Psalm. 2.8.
 Aske of me, and I shall giue thee the
 heathen for thine inheritance, and
 the vttermoſt parts of the earth for
 thy possession. And Luc. 1. 3. He
 shall raigne ouer the house of Iacob for
 euer, and of his kingdome there shall
 no end. But none of these promises
 haue bene so much verified as they
 haue bene in the Church of Rome;
 therefore both the Church hath bene
 alwayes vniuersall, and Church of
 Rome only such a Church.

Colos. 1. 3. &c. We giue thanks to
 God for you &c. since we heard your faith
 &c. for the hope which is laid vp for you
 beauen, wherof yee heard before in the
 Word of the truth of the gospell, which
 is come vnto you, as it is in al the world,
 and bringeth forth fruit, as it doth
 also

also in you, since the day you heard of it, and knewe the grace of God in truth. But no faith or gospell hath, or is, so dilated in all the world, nor hath fructified and growen (for so we reade) as the faith of the Roman Church hath done. Therefore &c. but all this shall appeare much more plainly by that which followeth.

Rom. 1. 8. First I thanke my God thorough Iesus Christ for you all, that your faith is spoken of throughout the whole world. Where in expresse termes, S. Paul calleth the faith of the whole world (or Catholique faith) the faith of the Romans, that is to say, of the Church of Rome. Therefore the Church of Rome, and no other, is truly and in deed such a Church.

See more Colof. 1. 23. Gen. 22. 18. Mat. 24. 46: Acts 1. 8. Dan. 2. 35. Luc. 24. 47. psal. 46. 9. psal. 72. 8. (we 71.) Marc. 16. 20. Ezech. 13. 3. Mat. 28. 19. Actes 1. 8.

All which places are to be vnderstood,

stood, not that the whole world should be Catholique at one and the same time, but that the whole should be conuerted to Christ at sundrie times, and that it should comprehend a greater part of the world, then any sect of hereticks should euer doe: and this is the true sence of being Catholique or vniuersall.

To follow still our former Rule, see Fathers that affirme the same. S. Cypr. ep. 57. writing to Cornelius pope of Rome, sayeth. *Whilst with you there is one minde and one voice, the whole Church is confessed the Roman Church.* S. Aug. de vnitat. eccles. cap. 4. saith. *Who so dissente from the bodie of Christ, which is the Church, that they doe not communicate with all the whole corps of Christendome, certaine it is, that they are not in the Catholique Church.* S. Hierom in his Apologie against Ruffinus, and in other places, saith, that it is all one to say the *Roman saith, and the Catholique saith.* Again S. Aug. vpon the plal. 45. 16. (we

(we 44.) But much more excellent-
lie the same holy Doct or ad Hono-
rat. epist. 161. The place beginneth.
Dignare ergo rescribere nobis. As also
cont. lit. Petil. 1.2.cap. 16. The place
beginneth. *Si queras.*

X.

*That the Churches vnitie is not ne-
cessarie in all pointes of faith.*

CONTRARY to the expresse wordes
of their owne Bible, Ephes. 4.
5. *One Lord, one Faith, one Baptisme.*
Therefore vnitie is necessarie in all
points of faith. The reason is, the
Church being a congregation of the
faithfull, one faith is necessarie to
make one Church; but our aduersa-
ries differ in matters of faith, ther-
fore they haue not the vnitie requi-
site to one Church.

James 2. 10. *Whosoever shall keepe
the whole law, and yet offend in one
point, he is guiltie of all.* And euen so
is it in our faith for who denieth one
article, denieth all.

Acts 4. 32. And the multitude of them that beleued, were of one hart, and of one soule. And againe 2. Cor. 1. 10. Now I beseeche you bretheren, by the name of our Lord Iesus Christ, that yee all speake the same thinge, and that there be no diuisions among you, but that yee be perfectly ioyned together in the same minde, and in the same iudgement. But our aduersaries will needes ioyne with vs in vinity of Church (yea and with others also) who differ from them in matters of faith. But this as you see, cannot be. Therfore &c.

See more Ierem. 32. 39. Can. 2. 6. psal. 67. 7. Mat. 12. 25. Marc. 3. 24. Luc. 11. 17. Mat. 18. 19. Ephes. 2. 14. 15. 16. 18. 22. Ephes. 5. 27. Phillip. 3. 16. Phillip. 1. 26. 27. Galat. 5. 9. & 1. 8. Colol. 3. 15. Iohn 17. 11. 2. Cor. 13. 11. psal. 127. 3.

And now to Rule with our common Rule, the breakers of vinitie & of Rule. In cathedra vnitatis, posuit Deus doctrinam veritatis, laith S. Aug. (cited by the Manuduc. p. 134) In the chaire of
of

The Gagge of the
 of vnitie, God hath placed the doctrine of veritie. And cont. ep. Par. 1. 3. cap. 5. The place beginneth. *Qui non vult sedere.* S. Cyprian lib. de vnitatē eccles. num. 3. saith. This vnitie of the Church, he that holdeth not, doth he thinke he holdeth the faith? Lastly S. Hillarie lib. ad Constantium Augustum, with many more.

XI.

That S. Peter was not ordained by Christ the First, Head, or Chiefe amongst the Apostles, and that amongst the twelue, none was greater, or lesser then other.

CONTRARY to the expresse wordes of their owne Bible. Mat. 10. 2. Now the names of the twelue Apostles are these. The first Simon, who is called Peter. All the Euangelists doe put blessed Peter in the first place, and wicked Iudas in the last; and wherefore this? but because the one was First in dignitie and worthiest of the rest; and contrariwise, the other last, worst, and vnworthiest of all his fellowes.

lowes. Againe, why as Peter is called *First*, are not the rest called, *Second, Third &c?* But to shew therby, that they did not therefore call Peter *First*, because he occurred first to be named, but because he was the *First*, both in dignitie & authoritie, whom therefore they all number *First*, and call the *First*.

Mat. 16. 18. *And I say also vnto thee, that thou art Peter, and vpon this rock I will build my church, and the gates of hell shal not preuaile against it.* Wordes clearly insinuating S. Peters supremacie in the Church of God; for according to the Greeke and Syriack text (as our doctors note) these wordes; *Thou art Peter*, sound thus. *Thou art a rock, and vpon this rock I will build my church*. So that to say, that Peter is the rock of the church, is all one in sense, as to call him chiefe or head of the Church.

Nether without especiall myste-
rie, did our Lord impose vpon him
this new name, the name of Peter (a
Rock

Rock or Stone) being one of the most excellent names of Iesus Christ, who is many times in holy scripture, tearmed by the name of a Rock, or Stone: as Psal. 117. 22. Ilay 28. 6. Dan. 2. 34. Mat. 21. 42. Rom. 9. 33. So that this soueraigne and absolut pastor of the Church, did communicate this new name vnto his vicar, to represent the more liuely, the supream authoritie, which he would giue vnto him ouer his troupe.

And note, Christ saith not, *I haue built*, or, *I doe build*, but, *I will build*; the Church being built vpon Christ from his Incarnation: so that these wordes referred to Christ (as our Reformers vse to doe) doe not well agree to build the Church on Christ as head therof for time to come: but doe well agree to S. Peter, as head therof for time to come. Therefore &c.

Mat. 16. 19. *And I will giue vnto thee, the keyes of the kingdome of heauen, &c.* by these wordes alio, no lesse

lesse then by the former, is clearly signified S. Peters supremacie; For none hath the gouernment or commandement of the keyes of any towne or cittie, but the Prince or Gouvernor of the same. And that so-ueraigne power is signified by the keyes, is likewise proued by that of our Sauour Christ. *I haue the keyes of hell and of death. Reuelat. 1. 18.* Againe. *He that hath the keye of David, he that openeth, and no man shutteth, shutteth and no man openeth.*

Now adde to this that hath bene saide, the correspondencie of the wordes of our Sauour to S. Peter, with the wordes of S. Peter againe to him, and how cleare will this doctrine appeare to all? For when our Lord asked his disciples. *Mat. 16. 15. Whom say yee that I am?* he demanded not how they called his name, which was Iesus (for that they knew full well before) but what his qualitie, office, and dignitie was. And S. Peter answering. *Thou art Christ*

Christ the Sōne of the living God. Christ
 tould him not his name (which was
 Simon) but gaue him another name,
 and such an one, as likewise signified
 the office, qualitie and dignitie that
 he bestowed vpon him, saying. Thou
 art *Cephas* or *Petrus*, that is to lay, a
 Rock or Peter. Therefore &c.

1. Cor. 3. 4. 22. *One saith I am of
 Paul, I am of Apollo, I of Cephas, I of
 Christ.* Loe how from those he
 would haue esteemed lesser, he as-
 cendeth to those whom he would
 haue esteemed greater, and placeth
 Peter next to Christ. Therefore &c.

LUC. 22. 31. *And the Lord said, Si-
 mon, &c. When thou art conuerted
 strengthen (we reade, confirme) thy bre-
 theren.* Now what other thinge is it
 for Peter, to strengthen or confirme
 his brethren, but to practise and ex-
 ercise his greatnes ouer them? for
 he that doth strengthen or confirme
 others, is the greater: and they who
 are strengthned or confirmed, are
 made therby inferiors to him, who
 doth

doth strengthen or confirme them.

LUC. 22. 26. *He that is greatest amongst you, let him be as the younger, & he that is chiefe, as he that doth serue.* Where the wordes, *is greatest, is chiefe*, doe euidently shew, that amongst the twelue, one was greater then another, and was so accounted enen by Christ him selfe.

John 21. 15. *Iesus said to Simon Peter. Simon louest thou me more then these? Feede my lambes, feede my sheepe.* (Where the Greeke hath in the secōd place for *feede, gouerne or rule.*) Hence it followeth, that ether the Apostles were not censured to be in the flock of Christ, or else they were subiect to S. Peter as to their head, when Christ commanded him to feede or gouerne, not only his lambes (to wit, the lay people) but his sheepe also, to wit, the Apostles and pastors them selues: for besides lambes and sheepe, there is nothing in the Church of God: Againe, if S. Peter loued our Lord more then all his

his fellowes did, it followeth necessarily, that he receiued more power to feede then all his fellowes did; For it cannot be conceiued that he is willed to loue, more then to feede: but he loueth more the others, therefore he is willed to feede more then the others; and consequently, is head of the others.

Mat. 12. 25. 26. *Euery kingdom di-
uided against it selfe, is brought to de-
solation &c. And if Satan cast out Sa-
tan.* Sathan therefore hath a king-
dome, wherof he is the chiefe kinge.
If then there be, not only a visible
head of the Church triumphant in
heauen, but also a visible head euen
in hell, why not a visible head also
in earth? Therefore &c. But here I
craue pardon, for hauing far exceed-
ded my pretended breuitie, though
as much ~~no~~ more might be said,
ether vpon this, or vpon any other
point, as hath bene of this.

See more psal. 18. 43. psal. 45.
16. (we, 46.) Marc. 2. 16. Actes 1. 13.
Luc.

Luc. 1. 33. 2. Cor. 11. 5.

See fathers that affirme the same. Theophilaſt in 22. Luc. calleth Peter, Prince of the Diſciples. Eusebius in Chron; First biſhop of Chriſtians. S. Cyril of Hier. cat. 2. Prince, and moſt excellent of all the Apoſtles. S. Chryſoſt. Hom. 55. in Mat. Paſtor and head of the church. Euthym. in cap. vlt. Ioan, Maſter of the whole world. S. Leo epiſt. 89. Head and chiefe of the Apoſtles.

XII.

That a Woman may be head or ſupreame gouerneſſe of the Church in all cauſes, as Queene Elizabeth lately was.

COntrary to the expreſſe wordes of their owne Bible. 1. Tim. 2. 11. *Let the woman learne in ſilence, with all ſubiection. But I ſuffer not a woman to teache, nor to vſurpe authoritie ouer the man.* Therefore a woman cannot be head or ſupreame &c.

1. Cor. 14. 34. *Let women hold their peace in the Churches, for it is not*

C

per-

permitted them to speake, but to be subject, as also the law saith. Therefore &c.

I produce no fathers for disproofe of this point, for neuer was any woman so presumptuous in our forefathers dayes, but will content my selfe to refute this folly, with an euident and conuincing reason, the which is this.

Whatsoever power an inferior minister of the Church hath, that the head of the same Church hath (at the least) if not much more. But euerye inferior minister of their Church, hath power to Baptise, to giue the Communion, to marrie, to burie, and to preache in pulpit: therefore the Queene could Baptise, giue the Communion, marrie, burie, and preach in pulpit. And who now is so simple as sees not the ridiculous sequel of this doctrine? for the which notwithstanding, hundreds of ours haue bene hanged, cut vp, and quartered aliue, as most wicked traitors.

But that no secular Kinge can be
this

this head, an infinitie of Fathers doe
 affirme. S. Iohn Damascen . ser. 1.
 The place beginneth . *Tibi ð Rex.*
 And againe . *Non assentior . I consent*
not that the Church of God, be gouerned
by kinges . Theodoret. hist. eccles. l.
 4. c. 28. recounteth of one Eulogius
 that he answered to an officer of the
 Emperor Valens (telling him the
 Emperor would haue it so) with this
 prettie quippe, saying . What, was
 he made a Bishop, that day that he
 was crowned Emperor ? The place
 beginneth. *Tum ille.* S. Ignatius epist.
 ad Philadelph, willeth all men with-
 out exception , euen the Emperor
 him selfe, to be obedient to the Bis-
 hop: the place beginneth. *Principes o-*
bedite Casari. S. Chrysost. hom. 5. de
 verbis Ilaiae, calleth the Bishop a
 prince as well as the Kinge, yea and
 that a greater also . And hom. 38. in
 Mat, 21. The place beginneth. *Quia*
in rebus spiritualibus.

That Antechrist shall not be a particular man; and that the Pope is Antechrist.

Contrary to the expresse wordes of their own Bible. 2. Thes. 2. 3. *Let no man deceaue you by any meanes, for that day shall not come, except there come a falling away first, and that man of sinne be reuealed, the sonne of perdition.* Where these wordes, *man of sinne*, and, *sonne of perdition*, plainly prooue, that a succession of men (as the Popes are) cannot be this man of sinne: for so S. Peter also should be Antechrist, for he was Pope, and the very first of all the Popes. Therefore Antechrist shall be a particular man &c.

Reuelations 13. 18. *Let him that hath vnderstanding, count the number of a man.* Therefore the great Antechrist, that egregious Apostata, or notable enimie of Iesus Christ, shall be a particular man.

1. Iohn 2. 22. *Who is a lier, but he that*

that denieth that Iesus is Christ? This is Antechrist, which denieth the Father & the Sonne. But the Pope denyeth neither of both; Therefore the Pope is not Antechrist.

Againe in the 2. Thes. before alledged 2. 4. the scripture saith, that Antechrist shal be extolled aboue al that is called God: and verse 8. that our Lord Iesus shal kil him with the spirit of his mouth, at his coming: but none of al these agree to the Pope, no more then that our Lord Iesus is come the secōd time. Therfor &c.

Iohn 5. 43. *I am come in my Fathers name, and yee receaue me not: if another shall come in his owne name, him yee will receiue.* He meaneth specially the wicked Antechrist: how then can the Pope be he, seeing the Iewes receiue him not?

See more Dan. 7. 7. & cap. 12. 11. Reuel. 13. 17. & cap. 17. 8. 11. Luc. 13. 14. Mat. 24. 15.

To follow our Rule, see Fathers that affirme the same. And first S.

Chrysostom and S. Cyril. doe both thus vnderstand this very place last alleadged. S. Amb. vpon the 2. Thes. 2. Hierom in ep. ad Algasia quæst. 11. S. Aug. in 29. tract. in Ioan. S. Irenæus l. 5. cont. heres. Valentin. Theodoret. in the epitome of the diuine decrees cap. de Antichristo.

XIV.

*That no man, nor none but God, can
forgiue or retaine sinnes.*

Contrary to the expresse wordes of their owne Bible Iohn 20. 21. *As my Father hath sent me, euen so send I you.* Now Christ was sent by his Father, not only to teache, preache, administer sacraments, and to worke miracles, but also to forgiue sinnes: but the Disciples were sent with power to teache, preache, administer sacraments, and to worke miracles: therefore also to forgiue sinnes.

Ibid. v. 22. 23. *When he had said this, he breathed on them, and saith vnto them. Receiue yee the holy Ghost:
Whose*

Whose soeuer sinnes yee remit, they are remitted vnto them, and Whosoever sinnes yee retaine, they are retained. Christ hauing first shewed his owne commission, which was to pardon sinnes, presently giueth his Apostles power to doe the same, breathing on them the holy Ghost. He therfore that denieth man to haue this power, ether denyeth that the holy Ghost can forgiue sinne, or that Christ gaue not his Disciples the holy Ghost to this end and purpose: both which are clearely false, and against the scripture. Therefore &c.

Mat. 9. 3. 8. But when the multitude saw it, they maruelled and glorified God, which had giuen such power vnto men, as to forgiue sinnes. Which though they knew to appertaine to God only by nature, yet they perceived that it might be done by mans ministrie in earth, to the glorie of God. Yea those, who affirme God only so to remitt sinnes, that the ministeriall power therof cannot

be communicated to men, deny the one part of Christes distinct, or double maner of remittinge sinnes, to wit, only in heauen, and not in earth. Therefore &c.

See more Mat. 16. 19. & Mat. 18. 18. 1. Cor. 5. 5. 1. Tim. 1. 20. 2. Cor. 2. 10. 2. Cor. 5. 19. Num. 5. 6.

Alwayes to comply with our common Rule see, Fathers which affirme the same. S. Aug. tract. 49. in Ioan. And in his booke of fiftie homilies hom. 9. S. Chrilost. de sacerdotio l. 3. S. Amb. l. 3. de pœnitentia. S. Cyrill. l. 12. cap. 50. or 56. in Ioan saith. *It is not absurd, that they should remit mans sinnes, who haue in them the holie Ghost.* S. Basil. l. 5. cont, Euuomius proueth the holy Ghost to be God (which that detestable heretique did deny) because he forgiueth sinnes by the Apostles. S. Ireneus l. 5. cap. 13. S. Greg. hom. 6. in Euang.

X V.

*That we ought not to confesse our finnes,
to anyman, but to God only.*

Contrary to the expresse wordes
of their owne Bible, Mat. 3. 5. 6.
*Then went out to him (to wit, to Iohn)
all Hierusalem, and were baptised of him
in Iordan, confessing their finnes. Not
by acknowledging them selues in
generall to be sinners, but euery man
to vtter and tell his particular sin-
nes. Therefore we may confesse our
finnes, not only to God, but also
to man.*

*Actes 19. 18. And many that belee-
ued, came and confessed and shewed
their deedes (behold Confession) Ma-
nie also of them which vsed curious
artes, brought their bookes together,
and burned them before all men: and
they counted the price of them, and
found it fve thousand peeces of sil-
uer (behold Satisfaction.) Ther-
fore &c.*

*Num. 5. 6. When a man or woman
shall, commit any sinne &c, then they*

C 5

shall

shall confesse their sinne which they haue done. And that this is not vnderstood to God in heauen, but also to his Priest in earth, the whole chapter, from verse 12. vnto the end, doth clearly testifie. Adde, that he saith not, they shall confesse their *sinnes* (to wit, in generall) but their *sinne*, to wit, in particular. Therefore &c.

See more Marc. 1. 4. Iames. 5. 16. Mat. 18. 18. Mat. 17. 14.

To bring vnruely people to Confession by the helpe of our holesome Rule, see Fathers that affirme the same. S. Ireneus l. 1. cap. 9. Tertulian l. de pœnitentia, where he reprehendeth some, who for human shamefastnes, neglected to goe to Confession. It is written of S. Ambrose, that he him selfe sate in Confession, Amb. ex Paulino. S. Clement S. Peters successor, speakes wonderfull pithylye to this purpose. Epist. ad frat. Dom. But of all others, Origen is most plaine for this point. l. 3. Periorchon: S. Chrysost. l. 3. de sacerdot.

&c.

& hom. 85. in Ioan. S. Aug. cited a litle before and others. S. Amb. orat. in muliere peccatrice, saith. *Confesse freely to the priest, the hidden secrets of thy soule.*

XVI.

That Pardons and Indulgences, Were not in the Apostles times.

Contrary to the expresse wordes of their owne Bible. 2. Cor. 2. 10. *To Whom yee forgiue any thinge, I forgiue also: for if I forgiue any thinge, to Whom I forgane it, for your sake forgane I it, in the person of Christ.* The Corinthian aforlaid, was excommunicated, and put to penance by the Apostle, as plainly appeareth 1. Cor. 5. 3. and in the 2. Corinthians last cited, he giueth order for his pardon. A plaine prooffe of the Apostles power, there of binding, here of loosening: there of punishing, here of pardoning. Therefore pardons were in vse in the Apostles times.

2. Cor. 2. 6. *Sufficient to such*

60 *The Gage of the*
man, is this punishment. Whence it
is cleare, that it lyeth in the han-
des of the spirituall magistrates,
to measure the time of such punish-
ment, or penance imposed. Ther-
fore &c.

See more Mat. 18. 18. & Mat. 16. 19

See Fathers that affirme the sa-
me. Tertul. l. ad Mart. cap. 1. 5.
S. Cyp. l. 3. ep. 15. & sermo de lap-
sis. Concil. Lateran. Can. 62. The
decrees of Innocentius 3. & 4. de
pœnitent. & remis. cap. quod au-
tem. S. Amb. l. 1. de pœnit. cap.
2. the place beginneth, *Dominus par-
ius*. S. Aug. ep. 75. ad Auxilium
Episcop. The place beginneth, *spi-
ritalis pœna*. S. Chrysost l. 3. de sa-
cerdot: the place beginneth. *Si rex
aliquis*. Lastly, Pope Urban the 2.
granted a plenarie Indulgence to
such as would goe to the holy
warre.

XVII.

That the actions & passions of the Saintes, doe serue for nothing to the Church.

Contrary to the expresse wordes of their owne Bible, Colos. 1. 24. *I reioyce in my sufferinges for you, and fill vp that which is behinde (we reade wanting) of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.* Hence hath the ground bene alwayes taken, of Indulgences (but much more principally, from the superabundant merits of Iesus Christ.) Therefore the actions and passions of the Saintes, doe serue for somethinge to the Church &c.

Phillip. 2. 30. *Because for the worke of Christ, he was nigh vnto death, not regarding his life, to supply your lack.* Therefore &c.

Contrary also to an article of our Creed, *I beleeeue the communion of Saintes.* But to what purpose beleeeue we this, if their actions and passions, may

may not be imparted to vs, nor serue to no purpose to the Church. Therefore &c.

See more psal. 119.63. (we 118.) 1. Cor. 12.12.2. Cor. 11.28. psal. 53. (we 52.) 9.2. Mac. 15.16. Mat. 17.3. Luc. 9.30.31. Mat. 27.52. Apoc. 5.8. Gen. 26.5. & 48.16. Exod. 32.13. Iob. 5.1. Hier. 15.1. Isay. 37.35. Marc. 14.36. Luc. 8.44. Acts 5.15. All these passages containing actions or prayers, of the Church triumphant, for the militant or patient, or for both, I care not which they grant, and yet one they must needs confesse. Therefore &c.

See Fathers that affirme the same, S. Aug. lib. de cura pro mort. cap. 1. The place beginneth, *Etsi nusquam*. And againe the same Saint in the same booke, the place beginneth, *Prouisus sepeliendis*. S. Maximus ser. de sanctis Octauio, Aduentio, the place beginneth, *Cuncti martyres*. S. Bede hyst. eccles. Angliæ l. 3. cap. 19. the place beginneth, *Furseus*. S. August. in Psal. 61. the place beginneth,

neth, *Vnus enim homo* : as also S. Anselme vpon the same.

XVIII.

*That no man can doe workes of
supererogation.*

Contrary to the expresse wordes of their owne Bible. Mat. 19. 21. *If thou wilt be perfect, goe and sell that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come and follo^w me.* Hence it plainly appeareth, that man by the assistance of Gods grace, may doe some thinges councelled, which are of more perfection then the thinges commanded: and these we call workes of supererogation.

1. Cor. 7. 25. 38. Now concerning virgins, I haue no commandement of the Lord, yet I giue my iudgment (we read councell) as one that hath obtained mercie of the Lord to be faithfull: he that giueth her in marriage doth wel, but he that giueth her not in marriage, doth better. To doe that which is councelled is not necessarie, because
one

one may be saued notwithstanding, but he who omitteth what is commanded (vnles he doe penance) can not escape eternall paines. Therefore. &c.

Mat. 19. 12. *There be Eunuches which haue made them selues Eunuches for the kingdome of heauen, he that is able to receiue it (we reade, take it) let him receiue it.* But this cannot properly be said of precepts, as S. Aug. noteth vpon this place, ser. 61. de temp. for of precepts it is not said, keepe them who is able, but absolutely. Therefore &c.

See more Luc. 10. 25. 1. Cor. 7. 1. Reuel. 4. 3. Actes 2. 44. Actes 4. 34.

See Fathers that affirme the same. S. Amb. l. de viduis. Origen in c. 15. ad Rom. *Those things which wee doe ouer and aboue our dutie.* Euseb 1. Demonstrat. cap. 8. S. Chrysost. hom. 8. de act. poenit. *Blame not our Lord, he commandeth nothing impossible, yea manie doe more then they are commanded.* S. Greg. Nicen. 15. Moral. cap. 5.

XIX.

That by the fall of Adam, We haue all
lost our free Will: and that it is not
in our owne power to choose
good, but only euill.

Contrary to the expresse wor-
des of their owne Bible 1.
Cor. 37. He that standeth stedfast in his
hart, hauing no necessitie, but hath
power ouer his owne Will, and hath so
decreed in his hart, that he Will keepe
his virgin, doth well. But if a man
haue not freedome of will, as well
to the one, as to the other, why
doth the holy Ghost (Prou. 23. 26.)
require of vs to giue him our hart, if
we cannot consent but vnto euill?
Therefore it is in our power to choose
good, or euill.

Iohn 1. 17. 12. He came vnto his
owne, and his owne receiued him not:
but as many as receiued him, to them
gaue he power to become the sonnes of
God. Wordes which plainly imply a
libertie of will; For when he saith
some receiued him, & some not, who
sees

sees not the libertie both of the one,
& of the other: for these would not
receiue him , and these would.
Therefore &c.

Deut. 30. 19. *I call heauen and earth
to record this day against you , that I
haue set before you life and death, bles-
sing and cursing , therefore choose life,
that both thou and thy seede may liue.*
And rightly may we call heauen and
earth to witnes against them , who
commit the same fault touching
grace , which the Turkes doe tou-
ching nature ; For the Turkes be-
leeue that the fire burnes not , nor
water wetts not , but God by the
fire and the water: so they, that a man
desireth no good , nor dooth no
good, but only that God dooth all
by man : but this is false . Ther-
fore. &c.

LUC. 13. 34. *O Hierusalem, Hiera-
salem &c. how often would I haue ga-
thered thy children together, as a henne
doth gather her brood vnder her wings,
and yee would not. I would, and yee
would*

would not; what for Gods sake can be spoke more plainly?

See more Luc. 10. 42. Acts 5. 4.
Ad Philemon v. 14. 1. Cor. 7. 37. & 9.
1. 14. 2. Cor. 9. 7. Ose. 3. 9. Num. 30.
14. Iosua 14. 13. 2. Reg. 24. 12. 3. Reg.
3. 5. Eccles. 15. 15. Mat. 19. 17. Iosue
24. 15. 2. Samuel 12. Pro. 11. 24. Re-
uel. 3. 20. Isay 1. 19. 20.

For further prooffe we will fly to
our Rule. Euseb. Cesar. de prep.
l. 1. cap. 7. saith, that those who hould
this opinion, doe peruert and ouer-
throw, *Vniuersam vitam humanam*, all
the life of man. And in very deed his
reason is good, for vpon this consi-
deration of mans free wil, are groun-
ded all politicall lawes, precepts and
prohibitions, paines and rewardes,
which else were meereley superfluous
and against reason. S. Hilarie l. 1. de
Trinitate, saith. He would not there
should be a necessitie for men to be the
sonnes of God, but a power. S. Aug. l.
1. ad Simp. q. 4. saith. To consent, or
not to consent vnto Gods vocation, lyeth
in

in a mans owne Will. So teacheth S. Amb. in Luc. cap. 12. S. Chrysost. in. 19. in Genes. S. Ireneus l. 4. cap. 72. S. Cyrill. lib. 4. in Ioan. cap. 7. We cannot in any wise deny freedome of Will in man. And S. Aug. afore recited saith, lib. 2. cap. 4. de act. cum Felic. Manich. How should our Sauour reward euerie one according to their workes, if there were no free Will?

XX.

That it is impossible to keepe the Commandements of God, though assisted With his grace, & the holy Ghost.

Contrary to the expresse wordes of their owne bible. Philip. 4. 13. I can doe all thinges, thorough Christ which strengthneth me. Therefore it is possible to keepe the commandements, or else it is false, that he could doe all thinges.

Luc. 1. 5. 6. The scripture speaking of Zacharie & Elizabeth, saith. And they were both righteous before God, walking in all the commandements and

and ordinances of the Lord, blameles. Yet they vsuallie say, that none are so righteous as that they can keepe any of them: but these two were so righteous as they kept all of them: now whither of these wilt thou beleue?

LUC. 11.27. 28. Blessed is the wombe that bare thee, and the papes which thou hast sucked. But he said; Yea rather, blessed are they that heare the word of God, and keepe it. Christ pronounceth them blessed, who heare the word of God and keepe it: but the commandements are the word of God (which they affirme no man can keepe) therefore they affirme that no man can be blessed. And like vnto this is that of Iohn 13.17. Mat. 12.50. Iohn. 14.23. with an infinit number of such like places, al which this lewed doctrine, doth plainly dally with all, as it doth with this.

LUC. 11.2. Thy wil be done as in heauē so in earth. In making this demand, ether we demā a thinge impossible, or the Saints in heauen fulfill not the will,

will of God in all thinges, or it may be fulfilled also by vs on earth (one of the three:) But the two first are full of absurdities: therefore the later is to be granted.

1. Iohn 5. 3. *For this is the loue of God, that we keepe his commandements, and his commādements are not greuous.* If the cōmandements were impossible, they could binde no man: for it is not to be conceiued how one should sinne in a thinge, which he could not possibly auoide. And Christ saying to the young man; If thou wilt enter into heauen, keepe the commandements, is as if he had said; If thou wilt enter into heauen, take hould of the Moone betwixt thy teeth.

See more Ezech. 36. 27. Mat. 11. 30. & 19. 17. Eccles. 15. 15. Rom. 13. 8. 10. & 7. 3. Iosua 11. 15. & 22. 5. psal. 17. 3. Deut. 30. 11. 1. Iohn. 2. 4. Iob. 27. 6. & 1. 22. Rom. 2. 27. Luc. 10. 28. &c. 15. 7. 3. Reg. 14. 8. & 15. 5. Ephes. 1. 4. Galat. 5. 14. Gen. 6. 9.

But

But to rectifie them herein by our common Rule, see Origen hom. 9. in Iosue. S. Cyril. l. 4. cont. Iulian. S. Hillar. in psal 118. S. Hier. l. 3. cont. Pelag. S. Basil, who saith. It is an impious thinge to say, that the commandements of God are impossible.

XXI.

*That only faith iustificeth; And that good
workes are not absolutely necessary
to saluation.*

Contrary to the expresse wordes of their owne Bible 1. Cor. 13. 2. *And though I haue the gift of prophesie, and vnderstand all mysteries, and all knowledge; and though I haue all faith so that I could remoue mountaines, and haue no charitie, I am nothing. Therefore faith only doth not iustifie: yea this plainlie proueth, that faith is nothing to saluation, without good workes.*

Iames 2.24. Yee see therfor, how that by workes a man is iustified, and not by faith only. S. Aug. lib. de fide & operibus

ribus cap. 14. writeth, that this heresie, was an old heresie, euen in the Apostles times. And in the preface of his comment. vpon the 32. psal. he warneth all men, that this deduction vpon S. Pauls speeche, *Abraham was iustified by faith, therefore workes be not necessarie to saluation*, is the right way to hell and damnation. See the Rhe. Test. vpon this place.

Iac. 2. 14. *What doth it profit my bretheren, though a man say he hath faith, and haue not workes? Can faith saue him?* This proposition (but especially the former) is directly opposite to that which our aduersaries should. Neuer can they pretend, that there is the like opposition or contradiction, betwixt S. Iames speeches and S. Pauls: for though S. Paul say, *Man is iustified by faith*, yet he neuer sayeth, by faith only.

Gal. 5. 6. *For in Iesus Christ, nether circumcision auaieth any thinge, nor vncircumcision, but faith which worketh by loue.* Note well this place; for if
 our

our aduersaries, who pretend conference of places, to be the only rule to explicate the hard passages of holy scripture, had followed but this their owne Rule, this one text would haue cleared vnto them all other, wherein iustice and saluation might seeme to be attributed to faith alone.

See more Mat. 7. 21. 22. Mat. 5. 21
Mat. 19. 17. & 11. 26. Mat. 12. 33.
Mat. 16. 16. Gal. 3. 12. 1. Tim. 5. 8. 1.
Ioan. 2. 4. 1. Ioan. 3. 22. Rom. 3. 31.
Phillip. 2. 12.

See Fathers that affirme the same.
Origen in 5. Rom. S. Hillar. cap. 7.
in Mat. S. Amb. in 4. ad Heb. faith.
Faith alone sufficeth not. S. Aug. de
fide & operibus cap. 15. faith. *I see
not, why Christ should say. If thou
wilt haue life euerlasting keepe the
commandements, if without obser-
uing of them, by only faith, one might
be saved.*

That no good Workes are meritorious.

Contrary to the expresse wordes of their owne Bible . Mat. 16.27. *For the Sonne of man shall come in the glorie of his Father , with his Angells , and then he shall reward euery man according to this Workes .* He saith not, that he shall reward euery man according to his mercie, or their faith, but according to their workes. So S. Aug. de verbis Apost. ser. 35. Therefore &c.

Mat. 5. 12. *Reioyce and be glad , for great is your reward in heauen .* The word Reward, in latin & greeke, signifieth very wages, and hyre, due for workes, and so presupposeth a meritorious deed , as the Rhe. Test. noteth vpon this place. Therefore &c.

The like of this place , is that of S. Mat. 10. 42. *And whosoever shall giue to drinke, a cup of cold water only, in the name of a Disciple , verely I say vnto you , he shall in no wise loose his*

his reward. Therefore.

1. Cor. 5. 10. For we must all appeare before the iudgment seate of Christ, that euery one may receiue the thinges in his body, according to that he hath done, whether it be good or bad. Wordes most cleare, that heauen is as wel the reward of good workes, as hell is the stipend of euill workes, howsoeuer the aduersaries of good life and workes, doe teache the contrarie.

See more 1. Cor. 9. 17. & 18. 25. Heb. 11. 26. Psal. 18. 20. 1. Cor. 4. 5. & 3. 8. 2. Esdras 15. 19. Apoc. 22. 12. Apoc. 16. 6. Apoc. 3. 4. & 22. 12. Rom. 2. 6. Eccles. 12. 2. Colos. 3. 23. Luc. 16. 9. & 6. 38. Gen. 15. 1. Ierem. 31. 16. Sap. 5. 16. 1. Tim. 4. 8. 2. Thes. 1. 6. Rom. 11. 21.

See Fathers that affirme the same. S. Amb. de apolog. Dauid cap. 6. S. Hier. l. 3. cont. Pelag, S. Aug. de spiritu & lit. cap. vlt.

The Gagge of the
X XIII.

That faith once had, cannot
be lost.

Contrary to the expresse wordes
of their owne Bible. Luc. 8. 13.
They on the rock, are they, which when
they heare, receiue the word with ioy,
which for a while beleue, and in time
of tentation fall away. Therefore faith
once had, yet afterwards may be lost.

1. Tim. 1. 18. 19. This charge I com-
mit vnto thee, sonne Timothie, according
to the prophecies which went before on
thee, that thou by them, mightest warre
a good warfare, houlding faith and a
good conscience, which some hauing put
away, concerning faith, haue made ship-
wrack. Both which places doe plain-
lie reprove this false doctrine, that
no man can fall from the faith, which
he once truly had.

2. Tim. 16. &c. Shun prophane and
vaine bablinges, for they will increase
vnto more vngodlines, and their word
will eate as doth a canker, of whom is
Hymeneus and Philetus, who concerning
the

the truth haue erred, saying, that the resurrection is past already, and overthrow the faith of some. If faith once had, could not be lost, this saying of the Apostle should be false. Therefore &c.

See more 1. Tim. 6. 20. Reuelations 2. 5. Luc. 19. 24. Mat. 25. 8. &c. Rom. 15. 20.

See Fathers that affirme the same. S. August. de gratia & lib. arbit. De correp. & gratia & ad articulos falso impositas. Concil. Trid. sess. 6. cap. 9. 12. 13.

XXIIII.

That God by his Will and ineuitable decree, hath ordained from all eternitie, Who shall be damned, and Who saued.

Contrary to the expresse wordes of their owne Bible. 1. Tim. 2. 3. 4. God our Sauiour, Who Will haue all men to be saued, and to come to the knowledge of the truth. Meaning, by his conditionall will, that is to say, if men wil themselues, by accepting,

D 3 dooing,

dooing, or hauing done vnto them,
all thinges requisite by Gods law:
for God vseth not his absolute will
or power towards vs in this case.
Therefore he hath not willed, and
ineuitably decreed, any at all to be
damned.

2. Pet. 3. 9. *The Lord is not slack
concerning his promise &c. nor willing
that any should perish, but that all
should come to repentance.* Therefore
far off from euer making anie such
decree.

Wisdome 1. 13. *For God made not
death, nether hath he pleasure in the
destruction of the liuing.* The reasons
which conclude this truth, are very
manifest: for we must assure nothing
of those thinges, which depend vp-
on the only will of God (without
cleare and euident reuelation) but
predestination is such. Therefore.

See more. Ose 13. 9. Ezech. 18.
32. Wis. 11. 24. Iean. 3. 16. Rom. 11.
20. 32. Pro. 20. 9. & 28. 14. Phil. 2. 12.
1. Cor. 4. 4. & 9. 27. & 10. 12. Eccles.

5. 5. Iob. 9. 21. Ioel 2. 14. Ionas 3. 9.
Acts 8. 20. Ierem. 17. 9. 2. Ioan 1. 8.

See Fathers that affirme the same.
S. Aug. l. 1. ciuit. Tertul. orat. cap. 8.
S. Cyp. l. 4. ep. 2. S. Amb. lib. 2. de
Cain & Abel, will not that we refer
vnto God, the preuarication of Adā,
or the treason of Iudas, though he
knew the sinne before it was com-
mitted.

XXV.

*That euery one ought infallibly to assure
him selfe of his saluation, and to
beleue that he is of the num-
ber of the predestinat.*

COntrary to the expresse wordes
of their owne Bible. 1. Cor. 9.
27. I keepe vnder my body, and bringe
it into subiectiō, least that by any meanes,
When I haue preached to others, I my
selfe should be a cast-way. A mā would
thinke that S. Paul might be as sure
and as confident of Gods grace and
saluation, as any one of our aduer-
saries be, and yet you see he durst
not adhere vnto their presumptuous

& vnhappie securitie. Therfore &c.

Rom. 11. 20. Thou standest by faith, be not high minded, but feare, for if God spared not the naturall branches, take heede least he also spare not thee: be-hould therfore the goodnes and seueritie of God; on them which fell, seueritie; but towards thee goodnes, if thou continue in his goodnes, otherwise, thou also shalt be cut off. Therfore &c.

Philippians 2. 12. Worke out your owne saluation, with feare and trembling. A plaine and forcible place, against the vaine securitie of saluatiō.

See more. Pro. 28. 14. Eccles. 9. 1. 2. 2. Tim. 2. 15. 2. Pet. 1. 10. Toby 12. 2. 13. Pro. 20. 9. Eccles. 5. 5. Iob. 9. 20. Psal. 18. 13. 1. Cor. 4. 4. Deut. 4. 29. 2. Cor. 10. 18. 1. Pet. 1. 17.

To let nothing slip without our Rule, see S. Amb. ser. 5. in psal. 118. S. Basil in constit. monast. cap. 2. S. Ierom l. 2. aduers. Pelagianos, & l. 3. in Ierem. cap. 13. S. Chrysost. hom. 87. in Ioan. S. Aug. in Psal. 40. I know that the iustice of my God remaineth,
 Whe-

Whether my iustice remayne or no, I know not, for the Apostle terrifieth me saying. He that thinketh him selfe to stand, let him take heede least he fall. S. Bernard. ser. 3. de Aduent. & ser. 1. de Septuages. Who can say I am one of the elect? &c To conclude, it is none of the articles of our Creed. Therefore &c.

XXVI.

That euery one hath not his Angell
keeper.

Contrary to the expresse wordes of their own Bible. Mat. 18. 10. Take heede that yee despise not one of these litle ones, for I say vnto you, that in heauen, their Angells doe all-ways behould the face of my Father which is in heauen. Therefore they haue their Angell keeper. A thinge so plaine, that Calvin dares not to deny it, and yet he will needes doubt of it. l. 1. Inst. cap. 14. sect. 7.

Psal. 91. (we 90.) 11. 12. He shal giue his Angels charge ouer thee, to keepe thee in all thy wayes, they shall beare thee

*The Gagge of the
vp in their bandes, least thou dashe thy
foote against a stone.* This very pas-
sage S. Cyrill of Alexandria lib. 4.
cont. Iulian, applyeth to our Angel
keeper. Therfore &c.

Acts 12. 13. &c. Peter knocking at
the doore, they said; *It is his Angel.*
Loe how apparantly the faith of the
primitiue Church appeareth con-
cerning this point.

See more, 1. Cor. 11. 10. Zacha-
rie 3. 10. Luc. 15. 10. Luc. 16. 22. Tob.
5. 15. 20. Tob. 12. 12. Tob. 5. 27.
Exod. 23. 23. Iosue 5. 13. Num. 22. 22.
31. Gen. 24. 40. Dan. 6. 22.

To measure this doctrine by our
Line or Rule, see S. Greg. dial. 1. 4.
cap. 58. S. Athanas. de communi es-
sentia. S. Chrysost. hom. 3. in ep. ad
Colos. lib. 6. de sacerdot. Greg. Turo-
nenf. lib. de gloria mart. S. Aug. ep.
ad Probam cap. 9. & epist. 69. ad
fratres in eremo. lib. 11. cap. 31. ci-
uit. S. Hiero. vpon these wordes,
Their Angels &c. Mat. 18. 10. teacheth,
that it is a great dignitie and mar-
uelous

velous benefit, that euery one hath from his natiuitie, an Angell for his custodie and patronage.

XXVII.

That the holie Angells pray not for vs, nor knowe the thoughts and desires of vs on earth.

Contrary to the expresse wordes of their owne Bible Zacharie 1. 9. 10. 11. 12. *Then the Angell of the Lord answered and said. O Lord of hostes, how long wilt thou not haue mercie on Hierusalem, and on the citties of Iuda, against which thou hast had indignation, these threescore and ten yeares? And what I pray you, is a prayer, if this be not? Therefore the holie Angells pray for vs.*

Toby 12. 12. Now therfore, when thou didst pray, and Sarathy daughter in law, I did bringe the remembrance of your prayers, before the holy one. He which pleaseeth to reade the whole chapter, shall clearly see the manifold benefits besides this one, which men receiue at the handes of

84 *The Gagge of the*
Angels: for which see the annotations of the Catholique Bible vpon this place. Therfore &c.

Reuelations 8. 4. *And the smoke of the incenses of the prayers of the Saints, ascended from the hand of the Angell before God.* What can be possibly spoken more plaine, to proue that Angells offer vp our prayers before God? yea this very place is so vnderstood by S. Ireneus l. 4. cap. 34. towards the end.

See more Gen. 19. 18. 19. 20. Dan. 8. 15. Dan. 9. 20. Acts 5. 19.

According to our Rule, these fathers following affirme the same. S. Hillarie in psal. 129. saith. *The intercession of Angels, Gods nature needeth not, but our infirmitie doth.* S. Amb. lib. de viduis. victor Vtic. lib. 3. de persecut. Vandal.

XXVIII.

That we may not pray to them.

Contrary to the expresse wordes of their owne Bible. Gen. 48. 16. *The Angel which redeemed me* (we, read

read deliuered) from me all euill, blesse
the laddes. But some perhappes will
here say, that this was Christ. But
this is but a sorry shift, for Christ had
not then redeemed man, but long af-
ter: yea this very passage is appro-
priated by S. Chrysost. to our Angel
guardian hom. 3. vpon the 1. of the
Colos. And by S. Hierom vpon the
66. of Isay. Also S. Basil. l. 3. cont. Eu-
nom, affirmeth that this was spoken
of a true Angel, and not of Christ:
which being so, who can with rea-
son say, he praied not to him?

Tobie. 5. 16. And when his sonne had
prepared all thinges for the iorney, his fa-
ther said. Goe thou with this man, and
God which dwelleth in heauen, prosper
your iorney, and the Angell of God keepe
you companie. Loe, both God is here
prayed vnto, and his Angell also is
praied vnto at the same presēt, saying.
God prosper you in your iornie, and
the Angel of God keepe you cōpany.
Both therfore doe very well cōsist to-
gether, and be both agreeable to the
word of God.

Osce

Osee 12. 4. *Yea, he had power ouer the Angell, and preuailed, he wept, and made supplication vnto him.* Loe, what is plaine, if this be not, for prooffe of prayer to the blessed Angels?

But some perhaps will here say; I could be perswaded to pray to Angells, if I could assure my selfe that they could heare me, and knew what passeth here on earth. Wherto I reply, that we in earth, know that the Angells are in heauen, and often also with vs in earth: that they are in full ioy and felicitie: and finally, that they see God &c. Now if they know not what we doe in earth (hauing much more perfect knowledge then we haue) we attribute to our selues more knowledge in earth, then we doe to them who are in heauen: the which, were blasphemie to affirme. Therefore we may pray vnto them.

See more, Osee 12. 4. Song of the three children verse 36. Psal. 148. Num. 22. 34. Gen. 19. 18, 19. 20. Psal. 148. 2.

And

And now to confirme what hath bene said by our Line or Rule. Iob. 19. 21. we reade as followeth. *Haue pittie vpon me, haue pittie vpon me, o yee my friendes for the hande of God hath touched me:* which wordes (as S. Aug. him selfe expoundeth) holly Iob addressed to the Angells. Iob. 5. 1. *Call now &c.* the same. S. Aug. expoundeth of praying to Angels: in his annot. vpon Iob.

XXIX.

That the Angells cannot helpe vs.

Contrary to the expresse wordes of their owne Bible. Dan. 10. 13. *Michael one of the chiefe princes came to helpe me.* Which is further veresied Reuel: 12. 7. 10. where the selfe same Angell, with his fellow Angells, fought a battell with the dragon, and with his Angells. Therefore they can helpe vs.

The same chapter, verse 21. *And there is none that houldeth with me in theserhinges, but Michael your prince.* Therefore &c.

Acts 12. from verse 7. to verse 12.
*Now I know of a suretie, that the Lord
 hath sent his Angell, and hath deliue-
 red me. Therefore &c.*

See more, Mat. 2. 13. Mat. 4. 6.
 Psal. 91. (we 90.) 11. 12. Acts 5. 19.
 Acts 27. 23. psal. 104. (we. 103.) 4.
 Heb. 1. 7. Luc. 16. 22. Gen. 19. 10. 15.
 16. Gen. 2. 117. Isay. 63. 9.

See Fathers that affirme the same.
 S. Iustin. Apol. 2. S. Amb. 1. de vi-
 duis. Victor Vricens. 1. 3. de perfec.
 Vand. S. Aug. de Ciuit. 1. 12. cap. 31.
*saith. The holy Angels doe helpe vs with-
 out all difficultie, because with their spi-
 ritual motions (pure and free) they labour
 or trauel not. And in psal. 62. he saith,
 The Angells waite vpon vs pilgrimes,
 and by the commandment of God,
 do helpe vs: the place beginneth, At-
 tendunt nos peregrinos.*

X X X.

*That no Saint deceased, hath afterwards
 appeared to any vpon earth.*

Contrary to the expresse wor-
 des of their owne Bible, Mat.

17. 3. And behould there appeared vnto them, Moyſes and Elias talkinge with them. Therfore Saints deceaſed, haue afterwards appeared to ſome in earth.

Mat. 27. 52. And the graues were opened, and many bodies of Saints which ſlept, aroſe; and came out of the graues after his reſurrection, and went into the holy cittie, and appeared vnto many. Therfore &c.

2. Mac. 15. 12. Onias the high prieſt after he was dead, appeared to Iudas Machabeus being aliue. The like did Samuel vnto Saul. What ſhall we ſay then to thoſe, that will deny a truth ſo cleare? for ſome ſuch my ſelfe haue met with.

See more Luc. 16. 27. 28. Ioan. 11. 44. Luc. 7. 15. & 23. Mat. 9. 25. Marc. 5. 42.

Conforme to our Rule, ſee S. Bed. l. 5. cap. 13. hiftorie of England. S. Gregorie in his booke of Moralls, in ſundry places;

The Gagge of the
XXXI.

*That the Saints deceased, know not
what passeth here in earth.*

Contrary to the expresse wordes
of their owne Bible Luc. 16.
29. Where Abraham knewe, that
there were Moyfes and the prophets
bookes here in earth, which he him
selfe had neuer seene when he was
aliue: as S. Aug. witnesseth *l. de cura
pro mortuis. cap. 14.* Therefore the
Saints deceased, know what passeth
here in earth.

John 5. 45. *Do not thinke that I
will accuse you to the Father, There is
one that accuseth you, even Moyfes in
whom yee trust.* But how could Moy-
ses (dead two thousand yeares be-
fore) accuse those that were then li-
uing, if the Saints deceased, know
not what passeth here in earth? Ther-
fore &c.

Like vnto this, is that Reuel. 12.
10. *And I heard a loud voice saying in
heauen &c. the accuser of our bretheren
is cast downe, which accused them be-
fore*

fore our God day and night. Now the diuells cannot accuse men day and night before God, but they must first know wherof: who then may for shame deny that to Saints and Angels, which must needs be granted to the very deuills? Therefore &c.

2. *Kinges 6. 12. (we 4. Kinges)*
O kinge, Elisem the prophet, that is in Israel, telleth the kinge of Israel, the wordes that thou speakest in thy bed chamber. Hence I thus argue; If the light of prophecie, could extend it selfe so far, as to make knowen, see, and vnderstand thinges so secret yea euen to inward thoughtes: who can with reason deny, that the light of glorie can doe the same in the soules of the blessed?

The like is proued out of many other places of holy scripture, as 2. *Kinges 5. 26.* where the prophet Elizeus, being a far off, saw all that passed betwix Naaman, and Giesi his seruant. S. Paul was rapt in to the third heauen, and saw that which
was

was not to be tould to man 1. Cor. 12. S. Stephen saw from earth, Christ sitting at the right hand of his father, Acts 7. Diues saw from hell to heauen (as Protestants say) how then say they, that the Saints cannot know or see from heauen to earth?

To conclude; without some reciprocal knowledg, there could be no communion at all, betwixt the Saints in heauen, and the faithfull in earth; which who so denieth, denieth a part of our common creede: which yet the continuall passage of soules thither, doth conuince. Therfore &c.

See more Mat 19. 28. Reuel. 2. 26. Luc. 22. 30. Acts 5. 3. 1. Kinges 28. 14. Eccles. 4. 6. 23.

See Fathers that affirme the same. Eusebius serm. de Annunc. S. Hierom in epitaph. Paulæ. S. Maximus serm. de S. Agnete.

XXXII.

That they pray not for vs.

COntrary to the expresse wordes of their owne Bible. Reuelat. 5. 8. *The*

3. The four and twentie elders fell downe before the Lambe, hauing euery one of them harpes, and golden vialls, ful of odors, which are the prayers of Saints. Loe, how among so many diuine and vnsearchable mysteries set downe in scripture without exposition, it pleased God, that the Apostle him selfe should clearly open this point vnto vs, saying: *Which (odors) are the prayers of Saints*, that so our aduersaries may haue no excuse of their error. Therefore they pray for vs.

2. Machabees 15. 14. Then Onias answered saying. *This is a louer of the bretheren, who prayeth much for the people, and for the holie cittie, to wit, Ieremias the prophet of God.* Ancient O-rigen tom. 18. in Ioan saith. It appeareth that Saints departed from this life haue care of the people, as it is written in the acts of the Machabes, many yeares after the death of Ieremie. Therefore &c.

Ieremie 15. 1. *Though Moyse and Samuel stood before me, yet my minde could*

could not be towards this people. Hence S. Ierom in his commentaries, and S. Greg. the 9. of his Morales cap. 12. doe gather, that Moyſes and Samuel after their death, both could, and did, ſometimes pray for the ſame people: for otherwiſe, it ſhould be as fooliſh, and abſurd to ſay. Though Moyſes and Samuel ſtood before me, as if one ſaid; If an Horſe or an Aſſe ſhould pray. Therefore &c.

*Baruch 3. 4. O Lord almightie, thou God of Iſrael, heare now the prayers of the dead Iſraelites (we reade, of the dead of Iſrael.) And Theodoret para-
praſing vpon the prophet Baruch, interpreteth this place as Catholiques doe. Therefore the dead of Iſrael, prayed for the liuing.*

*Reuel. 2. 2. 26. 27. And he that ouer-
commeth, and keepeth my workes vnto
the end, to him will I giue power ouer
the nations, and he ſhall rule them with
a rod of iron. Sith Ieſus Chriſt ther-
fore imparteth his power vnto them
vpon natiōs, therefore they may with
Ieſus*

Iesus Christ and by Iesus Christ, pray for those ouer whom they are thus established. So S. August. expoundeth the same, writing vpon the 2. Psalme.

To conclude this question, we reade in the 16. of S. Luc. that Diues in hell, prayed for his brethren that were in earth; If therfore the Saints in heauen pray not for vs their brethren on earth, then let vs say, that greater is the charitie of the damned then of the saued. But this were absurd to say. Therfore &c. A conclusion which S. Aug. draweth from this very place.

See more, Reuelat. 6. 9. Reuelat. 6. 26. 27.

See Fathers that affirme the same. S. Aug. serm. 15. de verbis Apost. S. Hillar. in psalm. 129. S. Damascen lib. 4. de fide cap. 16. with many others.

*That we ought not to beseeche God, to
graunt our prayers in fauor of the
Saints or of their merits, nor
doe receiue no benefitt
by them.*

TWO wayes there are, of pray-
ing by the mediation of the
the blessed Saints. The one, by be-
seeching God, to grant our desires in
faueur of them, and of their merits.
The other, by expressely praying the,
to intercede and pray to God for vs:
both being impugned by Refor-
mers, we will proue them both out
of their owne Bible. The prooffe
of the first.

Contrary to the expresse wordes
of their owne Bible. Exod. 32. 13.
*Remember Abraham, Isaac, and Israell
thy seruants, to whom thou swarest by
thine owne selfe, and saidst vnto them.
I will multiplie your seede, as the starres
of heauen &c. And our Lord repented
(we reade, was pacified) of the euill
which he thought to doe vnto his people.*

Loe

Loe, how plainly Moyſes prayed to God, by the mediation of the holie Patriarches; a forme of praier ſo pleaſing to him, as hauing laid a litle before, that for their ſinne of idolatrie, he would conſume them, the memorie of his holy ſeruants being but laid before him, he preſently pardoned them. Therefore we may beſeech God to grant our prayers in fauor of them. Theodoret queſt. 67. in Exod. writeth, that Moyſes not thinking him ſelfe ſufficient, to appeale God by him ſelfe, added the interceſſion of the holie patriarkes: and the like doth S. Aug. queſt. 149. in Exod.

2. Chronicles 6. 16. *Now therefore, O Lord God of Iſrael, keepe with thy ſeruant Dauid, that which thou haſt promiſed him. And plal. 132. (we 131.) Lord remember Dauid, and all his afflictions.* Loe againe, the faith of the ancient Church of God, before the coming of Ieſus Chriſt, and how ſeruent they were in this deuotion, ſtill alleadging the memories and

E

me-

merits of their Saints deceased, thereby to moue Gods mercie towards them. So praied Salomon 2. Chron. 1. 9. So praied Iſay 63. 17. So praied Heſter 13. 14. So praied Dauid, 1. Chron. 29. 18. naming Abraham, Iſaac, and Iacob for his interceſſors. Who euer heard a Proteſtant make the like prayer? ſaying, Lord remember thine owne mother, and all her afflictions, or Peter and Paul and their perſecutions? They deſire the Papiſts to hold them blameles for feare (for ſooth) leaſt they ſhould blaſpheme.

Exod. 20. 5. *I the Lord thy God, am a zealous God, viſiting the iniquitie of the fathers, vpon the children, vnto the third and fourth generation of them that hate me, and ſhe wing mercie vnto thouſands, of them that loue me, and keepe my commandements.* Here againe God threatneth to puniſh the demerits of wicked men deceased, vnto the fourth generation of their children aliuie: and to reward the merits of good men

men deceased, vnto the thousand generation of their children aliue. Therefore, we aliue at this very day, receiue benefitte by meanes of our godly ancestors, which are deceased since a thousand generations. Thus much for the prooffe of the first point, and now to passe vnto the second.

XXXIII.

That we ought not expressely to pray to them, to pray or intercede to God for vs.

Contrary to the expresse wordes of their owne Bible, Luc. 16. 24. Father abraham, haue mercie on me and send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. Loe, two Saints are here prayed and besought in one verbe; and yet they vsually bid vs shew them, so much as one place in all the Bible for prooffe hereof. Where for Gods sake, are their eies?

But they reply that this is a parable; which we deny, offering to be

tryed by our common Rule, hauing on our side, ten renowned and ancient fathers, all affirming this to be a true historie, and not a parable, as Theophilaſt, Tertullian, Clemens of Alexandria, S. Chryſoſtome, S. Ireneus, S. Ambroſe, S. Auguſtine, S. Gregorie, Euthymius, and our owne contryman Venerable Bede.

But granting it to be a parable, what I pray doth this make, ether for them, or againſt vs? For euery parable, is ether true in it ſelfe, and in the perſons named, or at leaſt, is, or may be true in ſome other, elſe were it a flat lye, or at leaſt a fiction or a fable. If they grant this, then are they gone, and we haue gayned what we deſire.

Where vpon I thus conclude, as S. Aug. did a litle before vpon the ſelfe ſame hiſtory: If Diues in hel, prayd to Abraham who (as Reformers ſay) was in heauen, why may not we, who are in earth, pray to them who are in heauen?

Job.

Iob. 5. 1. *Call now, if there be any that will answer thee, and to which of the Saints wilt thou turne?* we reade, and turne to some of the Saints. Now, if it had not bene the custome in the time of Iob, to inuocate the holy Saints, it had bene friuolous for Eliphaz, to haue asked Iob, to which of the Saints he would turne him: no, such an error can not iustly be supposed, in so sensible a man as Eliphaz was. Wherto I add, that S. Aug. expoundeth this very place in his annotations vpon Iob, in the same sence that Catholiques doe; yea and long before him the seauenty interpreters.

Contrary to the expresse wordes of their owne Bible, appointed to be publikely read at morning prayer, in the Canticle, *O all yee workes of the Lord, blesse yee the Lord, praise him, and magnifie him for euer*, and with vs is found in the 3. of Daniel, where thusthey say. *O Ananias, Azarias, and Misael, blesse yee the Lord, praise him, and magnifie him for euer.* Now,

if the vocatiue case be knowen by calling or speaking to (as euery grammarian wil cōfes) ether this is plaine calling vpon, and speaking to these three Saints, or I will begin my grammar againe. But perhaps they will reply, that in this Canticle of the three children, brute beastes, and other dead and insensible thinges, are likewise inuited to prayse God, or inuoked, as well as the Saints afore-named: the scripture saith so, it must needes be granted. If therfore beastes, and other dead and insensible creatures, may be inuited, or inuoked, to praise God in their kinde, why not Saints also in theirs? Or who will shew him selfe so sensles, as to say, that the lining Saints (being capable of Innocation, as hath bene proued, which the others ar not) are no otherwise to be inuited or inuoked, then plants and trees, hilles, and mountaines, and other dead and insensible thinges? Therfore Saints may be paayed vnto.

See

See more 2. Pet. 1. 15. Dan. 3. 28.
Hester. 13. 14. 1. Chron. 29. 18. Luc.
16. 9. & 15. 10.

See Fathers that affirme the same.
Dionis. cap. 7. eccles. Hier. S. Atha-
nadius serm. de Annunt. S. Basil orat.
in 44 martyrs. S. Chrilost. hom. 66.
ad popul. Finally, S. Hierom prayed
to S. Paula, in epitap. S. Paulæ. S.
Maximus to S. Agnes, serm. de S.
Agnete. S. Bernard to our blessed
Lady, and the like.

XXXV.

*That the bones or Reliques of Saints,
are not to be kept or reserved: no ver-
tue proceeding from them, after
they be once dead.*

CONtrary to the expresse wordes
of their owne Bible, 2. Kinges
(we 4.) 13. 22. Where it is written,
that the bones of Elizeus, being tou-
ched by one that was dead, they did
reuiue him. But this could not be,
had not some vertue proceeded from
them: therefore &c.

Acts 15. 14. 15. And beleeuers were

the more added to the Lord, multitudes, both of men and women: in so much that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by, might ouershadow some of them. It followeth in ours, and they all might be deliuered from their infirmities: quite left out in the English Bible. S. Aug. ser. 39. de Sanctis saith. If the shadow of his body could helpe then, how much more now, the fulnes of his power? Wherin he suppoeth two thinges; The one; that the shadow of his body being here in earth, did both helpe and heale infirmities (which the English Bible leaueth out.) The other, that being in heauen, he can still helpe vs by his power. Therefore &c.

Acts 19. 11. 12. And God wrought speciall miracles by the bandes of Paul, so that from his body were brought vnto the sick, hand kerchiefes or aprons, and the diseases departed from them, and the euill spirits went out of them. S. Chrysostome

Iostome tom. 5. cont. Gentiles *quod Christus sit Deus*, in a whole booke proueth hereby, and by the like virtue of other Saints, and their Reliques, that Christ their Lord and master is God, whose seruants shadowes and napkins, could doe such wonders. Therefore &c.

See more Exod. 13. 19. 2. Kings 2. 8. 14. Iohn. 1. 27. Where S. Iohn. had a reuerend esteeme of the very latchet of our Saviours shoe, as of a Relique he was not worthie to vn-buckle, or touch with his hande: and the woman with the bloody flux, of the hemme of his holy garment.

Se Fathers that affirme the same. Euseb. lib. 7. hist. cap. 15. S. Athanasius in vita S. Antonij. S. Basil in psal. 115. S. Chrysost. serm. de sanctis Iuuentio & Maximo. Lastly, S. Ambrose saith; But if you aske me, what I honor in flesh dissolued, I honor in the martyrs flesh, his woundes receiued for Christs name

&c. I honor his ashes, made holy by confession of Christ.

XXXVI.

That creatures cannot be sanctified, or made more holy, then they are already of their owne nature.

Contrary to the expresse wordes of their owne Bible. 1. Tim. 4. 4. For euery creature of God, is good, & nothing to be refused, if it be receiued with thanksgiuing, for it is sanctified by the word of God, and prayer. Yea it was a common vse in the primitiue church, to bringe breads to the priests to be hallowed, auth. op. imp. hom. 14. in Mat. and being blessed, to send them for sacred tokens from one Christian to another, as S. Aug. witnesseth. ep. 31. 34. 35. 36.

Mat. 23. 17. Tee fooles and blinde, Whither is greater, the gold, or the temple that sanctifieth the gold? Therefore &c.

Mat. 23. 19. Tee fooles and blinde, Whither is greater, the gift, or the Altar that sanctifieth the gift? Loe how plainly

plainly our Lord affirmeth in both these places, that the temple sanctifieth the gold, and the Altar the gift: and generally all creatures, seuered from comon and profane vse, to religion and worship of God, are thereby made sacred and holy. Are not they therefore much to blame, who keepe such a howting at holy water, holy ashes, & thelike? Therefore &c.

See more 2. Kinges (we, 4. 2.) where the Prophet Eliseus applyed salt, to the healing and purifying of the waters. Toby 6. 8. where the Angell Raphaell vsed the liuer of the fish, to driue away the diuel. 1. Samuel (we 1. Kinges) 16. Where Dauids Harpe and psalmodie, kept the euil spirit away from Saul.

See other Fathers that affirme the same, S. Greg. 1. dial. cap. 4. S. Aug. lib. 18. de ciuit. Dei. S. Hierom in the life of Hilarion, post medium. S. Bede lib. 1. cap. 30. hist. Angliae.

The Gagge of the
XXXVII.

That children may be saued by their parents faith, without the Sacrament of holie Baptisme.

Contrary to the expresse wordes, both of truth it selfe, and also of their owne Bible. Iohn 3. 5. Verely, verely I say vnto thee, except a man be borne of water, and of the spirit, he cannot enter into the kingdome of God. Therefore they cannot be saued without Baptisme.

Titus 3. 5. Not by workes of righteousness which we haue done, but according to his mercie he saued vs, by the washing of regeneration, and renewing of the holy Ghost. Therefore &c.

Marc. 16. 16. He that beleeueth, and is baptised, shall be saued: but he that beleueth not, shall be damned. Seing infants therefore cannot beleeue, therefore at the lest they must be baptised, or cannot be saued.

But they object against vs, that of
S. Paul

S. Paul 1. Cor. 7. 14. That the children of the faithful, are sanctified. But if they vnderstand by their sanctification, that they are borne without sinne, they doe directly repugne S. Paul, who affirmeth (Ephes. 1.) that we are all borne the sonnes of wrath. Yea S. Paul in the selfe same place, saith, that the vnbeleeuing woman, is sanctified by the beleeuing man: and yet I hope they will not say, that she obtaines thereby, the full remission of her sinne. Therefore &c.

Gen. 17. 14. The *uncircumcised man-childe*, whose flesh of his foreskine, is not circumcised, that soule shall be cut off from his people. But circumcision, was not more necessarie to the Israelites, then Baptisme to the Christians. Therefore &c.

See Fathers that affirme the same. S. Aug. lib. 1. de peccat. merit. & remiss. cap. 30. & epist. 90. 92. S. Leo epist. 80. ad episcop. Campaniæ.

S. Ire-

110 The Gagge of the
S. Ireneus lib. 3. cap. 19. S. Cyp. lib.
3. ep. 8. ad Fidum.

XXXVIII.

That imposition of handes vpon the people (called by Catholiques Confirmation) is not necessary, nor to be vsed.

Contrary to the expresse wordes of their owne Bible, Acts 8. 14. Peter and Iohn prayed for them, that they might receiue the holy Ghost (for as yet he was fallen vpon none of them, only they were baptized in the name of the Lord Iesus.) Then laid they their handes on them, and they receiued the holy Ghost. Loe the holy Ghost is given in Confirmation, which was not given in Baptisme, how then not necessarie, nor to be vsed?

Heb. 6. 1. Therfore leaving the principles of the doctrine of Christ, let vs goe on vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith towards God, of the doctrine of Baptisme, and of laying on of handes. Loe, Confirmation is here called.

called, one of the principles of the doctrine of Christ, and a foundation of repentance, how then not necessarie nor to be vsed?

See Fathers that affirme the same. Tertul. lib. de resurrec. carnis. S. Pacianus lib. de baptismo. S. Amb. lib. 3. de Sacram. S. Hierom cont. Lucifer. Lastly, S. Cyprian lib. 2. epist. 1. speakinge both of Baptisme and Confirmation, saith. Then they may be sanctified, and be the sonnes of God, if they be borne in both Sacraments.

XXXIX.

That the bread of the supper, is but a figure or remembrance of the body of Christ receiued by faith, and not his true and very body.

Contrary both to the expresse wordes and truth of their owne Bible; Luc. 22. 15. With desire I haue desired, to eate this passeouer with you before I suffer. Now to refer these wordes, to a figuratiue eating only by

by faith, were most absurd, for we cannot say, that Iesus Christ could receiue or eate him selfe in this sence, sith all diuinitie forbids vs, to admit faith in the Sonne of God; Therefore that pasche, which he so greatly desired to eate with his Dilciples before he suffered, was the pasche of his owne body.

Luc. 22. 16. *For I say vnto you, I will not any more drinke of the fruite of the vine, vntill it be fulfilled in the kingdome of God.* Wordes of wonderfull force, and which cannot be vnderstood figuratiuely, no more then the former; it being a thinge as cleare as the Sunne, that of material bread and drinke, there is no vse at all aboue in heauen. Therefore &c.

John. 6. 51. *I am the liuinge bread, which came downe from heauen, if any man eate of this bread, he shall liue for-
euer. And the bread that I wil giue, is my
flesh, which I will giue for the life of the
world.* Beza is very angrie, when we ask him, if the bread that came down
from

from heauen, be liuing, or life giuing? He willingly grāteth vs the later, but cannot endure to heare tel of the former, and therefore translateth life-giuing, instead of liuing. But this is absurd, for the Sunne is life-giuing, but is not liuing: and being granted to be liuing, what else is it then his body?

And note withall, that thus our Lord spake of this blessed bread, before he gaue it.

Mat. 26. 26. *Take eate this is my bodie.* And Luc. 22. 19. *This is my body, which is giuen for you.* What I pray can be spoke more plaine? Notwithstanding, they wil needes singe their old song, that what he gaue, and they receiued, was nothing else but ~~his~~ ^{bread} bare ~~body~~. Well, this alio being granted to them, let vs see what they get therby. That which Christ gaue to eate, was nothing elle but bare bread: but that which he gaue to eate, was that which he would giue for the life of the world: therefore that which he gaue for the life of the world, was nothing elle but bare bread. Note

Note next, that thus our Lord spake, at the very giuing of it.

1. Cor. 10. 16. *The cup of blessing which we blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?* And 1. 11. he addeth. *He that eateth and drinketh unworthely, eateth and drinketh damnation to him selfe, not discerninge the Lords bodie.* Loe both before our Lord gaue it: at the very giuing of it: and his owne Disciples after he him selfe had giuen it them, and they to others, all of them, call it our Lords body. Poore reformer, whither now is thy figure fled?

Finally, against their true and reall receiuing of Christ by faith; Either the soule ascendeth to heauen, there to feede on Christ by faith (which Calvin confesseth:) or Christ descendeth in to earth to feede the same. Not the first, for so the vnglorified soule, should be in two places at once, which they deny to the glorified

nified body of Iesus Christ. Not the second, for so Christ should be in two places at once: whom yet they say, that the heauens must contayne till the day of iudgment. Acts 3. Therefore &c.

See Fathers that affirme the same. S. Ignat. in ep. ad Smyr. S. Iustin Apol. 2. ad Antoninum. S. Cyprian serm. 4. de lapsis. S. Amb. lib. 4. de Sacram, saith. It is bread before the words of the Sacrament, but after &c. of bread it is made the flesh of Christ. S. Remigius saith. The flesh which the word of God tooke in the virgins wombe, and the bread consecrated in the Church, are one body.

X L.

*That we ought to receiue vnder both
kinder: and that one alone
sufficerh not.*

Contrary to the expresse wordes of their owne Bible, Iohn 6. 51. If any man eate of this bread, he shall liue for euer, and the bread which

I will giue, is my flesh. Loe, euerlasting life, attributed by our Lord him selfe, to eating only vnder one kinde. Therefore one alone doth suffice.

LUC. 24. 30. 8. 35. Christ at Emaus, communicated his two Disciples vnder one kinde. Both S. Aug. and Theophilaſt expound this place of the B. Sacrament. lib. de consens. euang. cap. 35. S. Chrysoft. hom. 17. operis imperfecti. S. Thomas of Aquin cited in the Sauegard, and many others.

Against that of S. Iohn, *vnles you eate the flesh of the Sonne of man, and drinke his blood, you shall not haue life in you.* The answere hereto, is very easie, which is, that the coniunction *and*, is there taken disunctiueley instead of *or*, as is learnedly obserued by Doctor Kellison, in his Reply to Suetliffe pag. 189. Againe, Christ in those wordes, teacheth vs the precept, and not the maner of the precept; that is to say, he commandeth vs to receiue his body and his blood, with-

Without determining whither vnder one kinde or vnder both, as the Councell of Trent declareth. For he that said; *vnles you eate the flesh of the Sonne of man, and drinke his blood, you shall not haue life in you*; hath also said. *If any one eate of this bread, he shall liue foreuer*. He that said; He that eateth my flesh, and drinketh my blood, hath life euerlasting: hath also said; The bread which I will giue, is my flesh for the life of the world. He that said; Who so eateth my flesh, and drinketh my blood, dwelleth in me, and I in him: hath likewise said; He that eateth this bread, shall liue foreuer. Therefore &c.

See more Acts 2. 42. And as for Fathers, they haue before bene alledged.

X L I.

That there is not in the Church, a true and proper Sacrifice: and that the Masse is not this Sacrifice.

Contrary to the expresse wordes of their owne Bible. Malachie

1. 11. From the rising of the sunne, even
to the going downe of the same, my name
shall be great among the Gentils, and in
euery place incense shall be offered to
my name, and a pure offering. But this
sacrifice or pure offering, cannot be
vnderstood of Christ vpon the Crosse,
which was offered only once, and in
one place, and then also not among
the Gentils, nor yet can be euer re-
peated: therefore neither is, nor can be
other, then the daylie sacrifice of the
Masse.

Psal. 110. (we 109.) 4. The Lord
hath sworne, and will not repent, thou
art a priest foreuer, after the order of
Melchisedech. But Melchisedechs sa-
crifice was made in bread and wine:
therefore it must either be granted,
that our Sauour doth now sacrifice
(yea and euer shall) in bread and wine
aboue in heauen (which were absurd
to say:) or that this is ment of the
sacrifice of the Masse, wheron the
eternitie of his priesthood doth de-
pend in earth. Nor can this be in a
spi-

spirituall sort only, for that would not make him a priest of any certaine order. Therefore &c.

LUC. 22. 19. *This is my body, which is giuen for you.* Which wordes doe plainly proue, not only that Christs body is truly present, but withall so present, as that it is giuen, offered, or sacrificed for vs. For Christ saith not, *which is giuen to you, broken to you, or shed to you, but, for you;* Which clearly sheweth it to be a sacrifice, it being euident, that on would neuer say of the Sacrament (in the qualitie of a Sacrament) that it is giuen for man, but to man: that is to say, that a man receiueth it: and contrary wise of a Sacrifice, that it is offered, not to man, but for man. Therefore &c.

See more Heb. 7. 15. 16. 17. Heb. 8. 1. 3. Heb. 9. 11.

See Fathers that affirme the same. S. Clement Apost. const. lib. 6. cap. 23. calleth it, a reasonable, vnbloody, and mysticall sacrifice. S. Aug. a singular, or most excellent sacrifice. lib.

1. cont. aduers. leg. & prophet. cap.
 18. 19. S. Chrysost. hom. in psal. 95.
 The mylticall table, a pure and vn-
 bloody host, a heauenly and most re-
 uerend sacrifice. Isichius in Leuit. cap.
 4. saith, that Christ preuenting his
 enimies, first sacrificed him selfe in
 his mysticall supper, and afterwards
 on the Crosse. S. Greg. Nissen orat.
 4. de Resurrectione, prouing that
 our Sauour gaue his body and blood
 in sacrifice for vs in his last supper,
 sayeth excellently, that a man can-
 not eat the sheepe, vnles the slaugh-
 ter goe before, and yet auerreth this
 to haue bene done by Christ in his
 last supper.

XLII.

*That sacramentall vnction, is not to
 be vsed to the sick.*

Contrary to the expresse wordes
 of their owne Bible. James 5. 14.
*Is any sick among you? Let him call for
 the elders of the Church, and let them
 pray ouer him, anointing him with oyle
 in the name of the Lord; and the prayer
 of*

of faith shall saue the sick, and the Lord shall raise him vp, and if he haue committed sinnes, they shall be forgiven him. Hardlye is there any Sacrament, wherof the matter, the minister, and the effect, are more exprefly specified in all the scripture, then of this. The forme is the praier, *Let them pray ouer him.* The matter, the oyle, *Anointing him with oyle.* The minister, a Priett or Elder of the Church, *Let him cal for the Elders of the church.* The primarie effect is, the forgiveness of sinnes, & the secundary, the easing of the sick in body, saying, *And the Lord shall raise him vp, & if he haue committed sinnes, they shall be forgiven him.* Therefore sacramental vnctiō, is to be vsed to the sick.

Marc. 6. 13. *And they anointed with oyle, many that were sick, & healed them.* Where it is cleare, that the Apostles them selues, put in practise this holy vnction; Which Beza cōfesseth in his Annotatiōs, saying that it was a Simbole of admirable & supernatural vertu. And had he not reasō so to say? for

E

oyle of

of it selfe, could not be naturally the Antidote of all diseases: and albeit it were, yet the Apostles were not sent to practise phisick, but to preache the gospell; Yea it were a thinge too ridiculous, to make them Triaclers, carriers of Drogues, or Paracelsians. Therefore &c.

Marc. 16. 18. *They shall lay handes on the sick, and they shall recouer.* But first, the Reformers are no Priests. Secondly, they lay not their handes vpon the sick. Thirdly, they anoint them not with oyle in the name of the Lord, as S. Iames willeth: say the truth then, and shame the diuell, are not they sick in their witts, which will oppose so plaine scriptures?

See Fathers that affirme the same Origen. hom. 2. in Leuit. S. Chrysost. lib. 3. de sacerdot. S. Aug. in Speculo. & term. 215. de temp. Venerable Bede in 6. Marci. & 5. Iacobi: with many others.

XLIII.

That no interior grace is giuen by the imposition of handes, in holy Orders; And that ordinarie Vocation and Mission of pastors, is not necessarie in the Church?

COntrary to the expresse wordes of their owne Bible, 1. Tim. 4. 14. *Neglect not the gift (we reade grace) that is in thee, which was giuen thee by prophecie, with the laying on the handes of the presbitery.* Loe how plaine it is, that holy orders doe giue grace. Doctor Kellison handling this question touching the mission of the Reformers, proueth most learnedly, as his maner is, that this foundation being disproued, the whole frame of their Church and Religion falleth: yea that they haue nether true faith, nor worship of God, & his reason is this. If faith depend of hearing, hearing of preaching, preaching & administration of Sacraments, of ministers and preachers, and preachers & ministers of their mission, where there

is no mission (as they haue none) there can be no true faith, nor lawfull administration of Sacraments, and consequently no religion. Reply pag. 7. & 44. Therefore vocation is necessarie in the Church.

1. Tim. 1. 6. *Wherfore I put thee in remembrance, that thou stir vp the gift of God which is in thee, by the putting on of my handes.* Loe how plaine the holie scripture is against them; But they reply, that laying on of handes is not needfull to them, who haue already in them the spirit of God, and inward anointing of the holy Ghost. To which very question Theodoret makes answer, that God commanded Moyses (Numb. 27.) to lay his handes vpon Iosue, wheras by the testimony of God him selfe, Iosue had already in him the spirit of God. S. Paul, although he were called immediatly from heauen, yet was after sent with laying on of handes. Acts. 13. 3. Therefore &c.

Heb. 5. 4. And no mā taketh this honor vnto

vnro himselfe, but he that is called of God as was Aarō. But here our aduerlaries reply againe, that Aarō had no external vocatiō. But this is very easily solved, for Aaron was the first of his order, and therefore could not haue his calling by successiō. Whose case therefore is far vnlike to our Reformers, vnles they wil also cōfes that they are the first of their order: wherein they shal be easily beleeued. Therefore &c.

See more Acts 13. 2. Tim. 1. 6. 1. Tim. 5. 22. 2. Tim. 1. 8. Numb. 27. 23.

See Fathers that affirme the same. S. Aug. lib. 4. quest super Num. S. Cyprian epist. ad Magnum. Optatus Meleuit, the place beginneth *Nequis miretur.* Tertulian in prescript. The place beginneth, *Æant origines.*

XLIII.

That Priests and other Religious persons who haue vowed their chastitie vnro God, may free lie marrie, notwithstanding their vowes.

Contrary to the expresse words of their own Bible, Deut. 23. 22. *Whē*

Thou shalt vow a vow vnto the Lord thy God, thou shalt not slack to pay it, for the Lord thy God, will surely require it of thee, and it would be sinne in thee: but if thou shalt forbear to vow, it shall be no sinne in thee. Out of which wordes, two thinges are clearly proued. The one, that it is both lawfull, and laudable to make vowes. The other, that vowes being once made, they doe binde, where otherwise there was no obligation. Therefore such as haue vowed the vow of chastitie, may not, nor ought not afterwards, attempt to marrie, which if they doe, they breake their vow.

1. Tim. 5. 11. 12. But the younger Widdowes refuse, for when they haue begun to wax wanton against Christ, they will marry, hauing damnation, because they haue cast off their first faith. All the auncient fathers that euer wrote vpon this place, expound the Apostles wordes of the vow of chastitie, or the faith and promise made to Christ, to liue continently; as is abun-

abundantly proued in the Rhemes Testament vpon this place. Therefore &c.

1. Tim. 5. 15. *For some are already turned aside after Sathan.* Loe, to marrie after the vow of chastitie once made, is here termed by the Apostle him selfe, *turning aside after Sathan*; And herupon it is, that we call the Religious, that after marry, (as Luther, Bucer, Peter Martyr and the rest of that lasciuious rable) Apostataes, Gods adulterers, incestuous, sacrilegious, and like.

See more psal. 66. 16. Numb. 6. 2. 18. Iosue 21. 26. Ieremie 35. 18. Eccles. 5. 3. Actes 21. 23.

See Fathers that affirme the same. S. Aug. lib. de bono viduit. cap. 9. S. Athanasius lib. de virginitat. S. Epiphanius heres. 48. S. Hier. cont. Iouin. lib. 1. cap. 7. *What is to breake their first faith (saith S. Aug?) they vowed and performed not.* In psal 75. The place beginneth. *Quid est, primam fidem &c.*

That fasting and abstinence from certaine meates, is not grounded on holy scripture, nor causeth any spirituall good.

Contrary to the expresse wordes of their owne Bible, Ieremy 35. 5. *And I set before the sonnes of the house of the Rechabits, pots full of wine, and wine cups, and I said vnto them, drinke yee wine. But they said, We will drink no wine, for Ionadab the sonne of Rechab our father, commāded vs saying; Yee shall drink no wine, nether yee, nor your sonnes foreuer. Thus haue we obeyed Ionadab our father, in al that he hath charged vs. Therefore fasting is grounded in holic scripture.*

LUC. 1. 15. For he shall be great in the sight of the Lord, and shall drinke nether wine nor stronge drinke. Loe abstinēce not only foretould, but also prescribed by the Angel; which plainly proueth that it is both a worthie thinge, and also an act of religion in S. Iohn, as it was in the Nazarits, and Rechabits afore-mentioned.

Actes 13. 3. *And when they had fasted and prayed, and laid their handes on them, they sent them away.* Hence the Church of God, hath sufficient ground and warrant, for the vsing and prescribing of publique fastes. Which was not fasting from sinne, as our Reformers pretend (for such fasting they were bound euer to keepe:)& that at such time or season as the church pleased to determine (as in Lent, or the like)& not when euery man list, or the roye takes him, as Aërius and the like hereticks did teache, testified by S. Aug. heres. 53. Therefore &c.

Mat. 17. 21. *Howbeit, this kind of deuill, goeth not out, but by prayer and fasting.* Loe the great force of prayer and fasting, able to expell the very deuill. Therefore it causeth great spirituall good.

See more. Ioel 2. 12. Mat. 6. 16. Mat. 9. 15. 29. Toby 12. 8. Luc. 2. 37. Actes 14. 22. 2. Cor. 11. 27. 2. Cor. 6. 5. Numb. 30. 14. 1. Tim. 4. 3.

See Fathers that affirme the same,
 S. Ignat. ad Phillip. S. Basil orat. de
 Ieiunio. S. Chrysost. orat. in sanct.
 Lauacrum. & hom. 1. in Gen. S.
 Amb. ser. 4. S. Hierom in cap. 18.
 Isaij, and many others.

XLVI.

*That Iesus Christ descended not into
 hell, nor deliuered thence the soules
 of the Fathers.*

Contrary to the expresse wor-
 des of their owne Bible. 1. E-
 phes. 4. 8. *When he ascended vpon high,
 he led captiuitie captiue (margent, or
 a multitude of captiues) and gaue gifts
 vnto men. Now that he ascended, what
 is it, but that he also descended first, into
 the lower parts of the earth. These
 freed captiues, cannot be the soules
 of the glorified, which no man in his
 right witts can call captiues; Nor of
 the damned, for so the deuills should
 be brought againe into heauen; ther-
 fore they were the soules of the Fa-
 thers, which Christ deliuered forth
 of Limbo.*

Actes

Actes 2. 27. Because thou wilt not
 leaue my soule in hell, nether wilt thou
 suffer thine holy one, to see corruption.
 These very wordes S. Aug. applieth
 to the prooffe of a third place, and
 addeth. Who but an Infidelle, wil deny
 Christ to haue descended into hel. Epist.
 99. ad Euodium.

1. Pet. 3. 18. 19. Being put to death
 in the flesh, but quickned by the spirit,
 by which also he went and preached
 vnto the spirits in prison. To inter-
 pret by the word prison, heauen,
 there is no sence, sith it is called the
 seate of God, and not the prison of
 God. To vnderstand it of the wic-
 ked, Calvin him selfe opposeth this
 opinion, and maintayneth, that S.
 Peter speaketh of the good, which
 were knowen from the dayes of
 Noe. Add, that this doctrine des-
 troyeth an article of our Creed, and
 maketh the twelue, to be but ele-
 uen. Therefore &c.

Heb. 11. 38. 39. 40. And these all
 hauing obtained a good testimonie, tho-

rough faith, receiued not the promise (to wit, of heauen) God hauing prouided some better thinge for vs, that they without vs, should not be made perfect: to wit, in their perfect and complete glory. Whence it followeth necessarily, that they must needs grant another place, distinct as well frō the heauen of the saued, as from the hell of the damned, wherein these holy soules were cōserued. Therefore &c.

Mat. 12. 40. For as Ionas was three dayes and three nights in the Whales belly, so shall the Sonne of man be three dayes and three nightes, in the hart of the earth. But how I pray, is this figure fulfilled, if Christ were not as many dayes and nightes in the heart of the earth, as Ionas was, who was not in the whales belly in body only, but also in soule? Whence it followeth, that ether Christs holye soule, was three dayes, and three nights in the hart of the earth, as well as his body, or that this place of scripture, is ether false, or vnfulfilled.

led. But this were most absurd to say. Therfore &c.

Mat. 27. 52. 53. And the graues were opened, and many bodies of Saints which slept, arose, and came out of the graues after his resurrection, and went into the holy citie, and appeared vnto many. Vnderstood by S. Ignatius bishop of Antioch, of Limbus Patrum, writing these wordes to the cittizens of Trallis. Many arose with our Lord, for the scripture saith, that many of the bodies that slept, arose with our Lord. He descended alone, but returned with a multitude. Therfore &c.

Zacharie 9. 11. As for thee also, by the blood of thy couenant, I haue sent (we reade, let) forth thy prisoners, out of the pit, wherein is no water. Both S. Hierom and S. Cyril, vnderstand this pit, to be ment of Limbus Patrum. And with very great reason, for how absurd were it to say, that the damned haue their share in the blood of the couenant? Or that they are let forth,

forth, of their infernall pit? Or that they may be said to be, *thy prisoners*, (that is Christs) but rather the prisoners of the diuell? Yea, where I pray (to speake properly) hath Christ had any prisoners at al (which he hath let forth) if not out of this place? Therefore, ether Christ let forth prisoners out of Limbo Patrum, or this place likewise as the former, is ether false, or yet vnfulfilled.

1. Samuel 2. 6. Like vnto this place, is that of the Kings, *The Lord killeth, and maketh a liue, he bringeth downe to the graue (we read, hell) and bringeth vp, we reade, back againe.* Loe, how plaine and conforme, the faith of that old church, was and is to this of ours, *bringeth downe to hell, and bringeth backe againe*, which hardly in any cleare sense can be auerred, if Limbus Patrū be denied. As for the word *grauē*, which they erroneously haue added, instead of *hell*, to diminish the force of so plaine a place,

a place, bid them but to repeate their Creede, and there to foist in & ingraft the word *grau*, instead of *hell*, as here they haue done, and then must they say. *Was crucified dead and buried, he descended into the grau.* And who for Gods sake sees not the grosse absurditie of this ingrafting?

See more. Osee 6. 3. Psal. 16. 10. 2. Pet. 3. 19. Zach. 9. 11. Rom. 10. 6. Eccles. 24. 45. Psal. 23. 7. Genes. 37. 35.

See Fathers that affirme the same. S. Hier. in 4. ad Ephes. S. Greg. lib. 13. Moral. cap. 20. S. Aug. in Psal. 37. v. 1. The place beginneth. *Etenim est enim.*

XLVII.

That there is no purgatorie fire, or other prison, wherein sinnes may be satisfied for after this life.

Contrary to the expresse wordes of their owne Bible, 1. Cor. 3. 13. 15. *The fire shall try every mans worke, of what sort it is. If any mans worke*

Worke shal be burnt, he shall suffer losse, but he him selfe shall be saued, yet so as by fire. S. Aug. writing vpon the 37. psalme, and drawing these very wordes of the Apostle into his discourse, saith. Because it is said, *He him selfe shall be safe*, that fire is contemned. Yea verely, though safe by fire, yet that fire shal be more greuous, then whatsoeuer a man can suffer in this life. Thus he; Therefore there is a purgatorie fire, wherein sinnes may be satisfied for after this life.

John. 11. 22. *But I know, that euen now, whatsoeuer thou wilt aske of God, God will giue it thee.* S. Martha, sister to Marie Magdalen beleued, that our Lord (whom then she only held for a holie man, but not for the Sonne of God) could obtaine of God, somthinge profitable to her brother Lazarus, who was deceased: For hauing said. *Lord if thou hadst bene here, my brother had not bene dead.* She presently added. *But I knowe, that euen now whatsoeuer*

soeuer thou wilt aske of God, God will giue it thee. Which speeches she could neuer haue vsed in anie good sence, if she had not learned this doctrine of the Sinagogue, who offered sacrifices, almes and prayers for the departed: and vnles she had knowen and beleueed, that the dead might be holpen by the pietie of the liuing; as Cardinall Allen learned concludeth. Therfore &c.

Actes 2. 14. *Whom God hath raised vp, loosing the sorrowes of hell.* In which wordes two thinges are to be noted, which clearly make for the prooffe of Purgatorie. The one, that in this place, there were certaine sorrowes and paines, where Christ was. The other, that some there were inflicted for sinne, vpon whom he bestowed that gracious benefit, as to discharge and loose them of those paines. For as the Rhemes Testamēt very well noteth, Christ was not in paines him selfe, but loosed other men of their paines.

1. Cor. 15. 29. *Other wise what shall they doe, that are baptised for the dead?* From this place an euident prooffe is drawen, touching the helpe which the soules departed out of this world, may receiue by the Church in earth, and consequently proueth purgatorie: vnderstanding the paines and afflictions which voluntarily we doe inflict vpon our selues, to exempt those that are therein: for to baptise, signifieth to afflict ones selfe, to doe penance, to suffer death &c. as Luc. 12. 30. *But I haue a baptisme to be baptised with.* And Marc. 10. 38.

Luc. 16. 9. *And I say vnto you, make so your selues friendes of the mammon of vnrighteousnes, that when yee faile, they may receiue you into euerlasting habitations.* S. Ambrose vpon this place, and S. Aug. lib. 21. de Ciuit. cap. 27. say, that it is to receiue succour after death, according as the word faile, enforceth. Therefore &c.

Luc. 23. 42. *Lord remember me, when thou comest into thy kingdome.* S. Aug.

Aug. saith in his fift booke against Iulian (about the middelt) that the good thiefe in this prayer, presupposed, that (according to the common opinion) soules might be holpen after death. Therefore &c.

2. Mac. 12. 44. 45. For if he had not hoped, that they that were slaine, should haue risen againe, it had bene superfluous and vaine, to pray for the dead. And a litle after, concludeth saying. It was an holy and good thought. This place of holy scripture, is most cleare for praying for the dead, for had it not bene, the continuall doctrine and practise of the Church to pray for the dead, nether could Iudas Machabeus (who was him selfe a priest) haue euer thought of any such remedie, as to gather twelue thousand drachmes of siluer to send to Hierusalem, to haue prayers made for the reliefe of the soules slaine in that battaile: nether would the multitude of people haue ether contributed, or the priests of the Temple, receiued the

the present, had they thought (as these men doe) that it had bene superstition, to pray for the departed, or no other place had bene, then the hell of the damned, or the heauen of the saued. Therfore &c.

See more 2. Tim. 1. 18. 1. Iohn 5. 16. Isay. 4. 4. Isay 9. 18. Acts 2. 24. Mat. 3. 11. Mat. 12. 32. Mat. 5. 26. Micheas 7. 8. psal. 66. 12. Tobie 4. 18. Phil. 2. 10. Zacharie 9. 11.

See Fathers that affirme the same. S. Amb. vpon the 1. Cor. 3. & serm. 20. in psal. 118. S. Hier. lib. 2. cap. 13. aduers. Iouin. S. Greg. lib. 4. Dialog. cap. 39. Origen hom. 6. in cap. 15. Exod: with many others.

XLVIII.

That it is not lawfull to make, or to haue Images.

Contrary to the expresse wordes, of their owne Bible, Exod. 25. 18. *And thou shalt make two Cherubins of gold, of beaten worke shalt thou make them, in the two endes of the mercie seate.* These grauen Angells, were
Ima-

Images, of the highest order of Angels (one excepted) which is in heaven, and were made with faces of beautifull young men, and commanded to be set vp by God himselfe in the holie of holies: which S. Hierom witnesseth the Iewes to haue worshiped, epist. ad Marcellam: Therefore it is lawfull to make Images.

1. *Kinges 6. 35. And he carued thereon, Cherubins, and Palme trees, and open Flowers, and couered them with gold, fitted vpon the carued worke.* Hence is to be gathered, that the precept of not making a grauen Idoll, doth nothing at all concerne Images, that is to say, the true representation of thinges subsisting, but of thinges meereley imaginarie and not subsisting: for as S. Paul saith. 1. Cor. 8. *An Idoll is nothinge;* So that the Idoll, representeth that which is not; the Image, that which is (a remarkable difference.) Therefore &c.

Againe,

Againe, seeing an idol is that properly; which being nothing (as S. Paul saith) is represented to be somethinge, or that which represents the thinge that is not, if the Reformers beleue the Image of Christ crucified to be an Idoll, they then beleue, that Christ was neuer crucified: for it followeth necessarily, as thus. The Image of Christ crucified, is an Idoll: therefore Christ was neuer crucified.

Heb. 9. 1. 5. *Then verely the first couenant, had also ordonances of diuine seruice, and a worldly sanctuarie &c. and ouer it, the Cherubins of glorie shadowing the mercie seate.* Loe S. Paul calleth the pictures of the Cherubins which Salomon made, *an ordinance of diuine seruice*, which Reformers call, the making of Idolls: whom shall we now beleue, whether blessed S. Paul, or a Reformed brother before him? Therefore &c.

To conclude, an Image, is so both of diuine and naturall right, that all vnderstanding, imagination, and sensation,

lation, as well interior, as exterior, is made by way of Images, called *species sensibiles & insensibiles*: the body cannot be in light, without its shadow: the Moone and the Starres, imprint their pictures in the water: a man cannot looke in a glasse, without making his picture; Therefore, either God and nature it selfe, doth breake this commandement, as well as wee, or else it is absurd to say, that we doe breake it in making of Images. Therfore &c.

See more. 1. Kinges 7. 36. 42. 44. Num. 21. 8. Mat. 22. 20. Exod. 31. 2. Exod. 35. 30. where painting and grauing of pictures, is so far from being Idolatrie, that it is proued to be a science diuinely infused into Be-seleel by God himselfe: and so the inuention of good Images, came first from God.

See Fathers that affirme the same. Tert. lib. 2. de Pudicitia. S. Greg. Naz. ep. 49. ad Olymp. S. Basil orat in S. Barlaam. S. Aug. lib. 1. de consens.

senſ. euang. cap. 10. witneſſeth, that in his time, Chriſt was to be ſcene painted in many places, betweene S. Peter and S. Paul.

X L I X.

That it is not lawfull to worſhip Images, nor to giue any honor, to any dead or inſenſible thinge.

COntrary to the expreſſe wordes of their owne Bible. Exod. 3. 5. *And he ſaid. Draw not nigh hither, put off thy ſhoes from off thy feete, for the place wheron thou ſandeſt, is holie ground.* Loe how cleare a place is here produced againſt Reformers, wherein an inſenſible creature without reaſon, was commaunded by God him ſelfe to be honored: for the refrayning to tread vpon it, was the doing of honor to it. Therefore all dead images, repreſenting vnto vs a holy thinge, may be honored.

Pſal. 99. 5. Adore yee the foote-ſtoole of his feete. Which place is ſpoken literally of the Arke of the Teſtamēt, according to that 1. Chronicles 28. 2.

I had

I had in my hart to build a house of rest, for the Arke of the conenant of the Lord, and for the footstoole of our God. Now the principall reason, why the Arke was worshipped, was in regard of the Images that were set vpon it, which the Iewes did worship, as S. Hierom witnesseth, in his epistle ad Marcellam. Therefore &c.

Philipians 2. 10. That at the name of Iesus, euery knee shoulde bow, of thinges in beauen, and thinges in earth, and thinges vnder the earth. Now that is the name of Iesus, which ether is pronounced by anothers mouth, printed in a booke, or painted and grauen in a picture: but at any of these we are commanded to bow the knee: Therefore &c.

Againe, if Images ought not to be worshipped, we may not (whatsoeuer the Apostle saith) bowe our knee at the name of Iesus: seeing wordes (as Aristotle saith, and as the truth is) are signes representatiue of the thinges they signifie, & are as the

The Gagge of the pictures of the eare, as the others are of the eyes. Therefore &c.

Numb. 21. 8. And the Lord said unto Moyses. Make thee a fierie serpent, and set it vp vpon a pole: and it shall come to passe, that euery one that is bit, when he looketh vpon it, shall liue. Hence are euidently proued diuers thinges, against Reformers. 1. That God commanded the making of this Image. 2. The setting of it vp for a signe. 3. He promised that the lookers thereon, should assuredly receiue succour. 4. He warranted the making, the setting vp, the behoulding, and the reuerencing therof, to be exempted from the breach of the first commandement, by working so many, and so manifest miracles, at, and before the presence thereof. Therefore an Image may be made, may be set vp, may be looked on, and be reuerenced, as Doctor Sanders most learnedly concludeth, in his *Treatise of Images*.

See

See Fathers that affirme the same. S. Amb. serm. 1. in psal. 118. S. Aug. lib. 3. de Trinit. S. Greg. lib. 7. epist. 5. ad Ian. Finally, J. Basill saith (in Iulian citatus in 7. sinod.) *I honor the histories of Images, and doe openly worship them, for this being deliuered vs from the holy Apostles, is not to be forbidden.* S. Chriostom in his Masse, turned into Latin by Erasmus, saith. *The priest boweth his head, to the Image of Christ.* S. Damalcen lib. 4. cap. 17. saith. *The worshipping of the Crosse, and of Images, is a Tradition of the Apostles.*

An obiection.

But before I conclude this present controuersie, I desire to solve a few obiections, which vsuallie are brought against the honor of Images. And first, that of the 2. of Kinges. (we 4.) 18. where King Ezechias, broke downe the brasen Serpent (wherof we last of all made mention) when it was the cause of idolatrie.

This indeed is a common place, from whence our aduersaries collect sundrie false and sophisticall arguments: to wit, from the abuse of any good thinge, to destroy it vtterly; together with the right vse thereof. But by the same argument, they may as well collect, that the Sunne and the Moone should be taken out of the firmament, because they were worshipped by the Gentils as Gods. Likewise that the holie Bible should be burnt, because many an one draweth damnable heresies forth of the same, to his owne perdition. Yea, this sillie argument borrowed from the abuse of thinges, serues passing well more to proue the quite contrarie, for it followes well. Images were sometimes abused, therefore they were good in them selues: for that thinge which is euill by abuse only, must needes be good being vied well.

The

The 2. Obiection.

You giue that honor to Images, which is due to God alone, worshipping, adoring, and creeping to them, as to God.

The answer.

We say the contrarie, which thus we proue. The difference of honor, proceedeth principally from the minde, and not from the exterior bowing or demeanor of the bodie. For if I fall downe before an Image and kisse the same, being all the while of the minde it is no God, nor reasonable creature, but only a remembrance of God, towards whom I desire to shew myne affection, God knoweth how far off myne honor is, from that honor which is due to him alone. As contrariwise, if I lay prostrat at Christes feete, kissed them, knocked my breast, held vp my handes vnto him, yea calling him the Sonne of God, yet all this while, thinke him not

to be so in my hart, myne honor trulie should be no honor at all, but a very contumelie vnto Christ. Adde, that the wordes which betoken honor, adoration, worship and the like, are in a maner confounded in all languages: but the hart from whence the honor floweth, knoweth the difference of euery thing. Ex D. Sanders de imag. pag. 10.

The 3. Obiection.

It is expresly forbidden by God him selfe, to fall downe before any Image, or to worship it.

The answer.

Reformers themselues confesse to honor the Sacrament of Christs supper, which they teache to be, an Image or representation, of Christs body and blood. And seeing they beleue, no other substance to be in the Sacrament, besides bread and wine, nor will not giue the honor of *latria* therunto, hence it doth follow inuincibly, that they doe serue or honor some Image;
Now,

Now, as they would not for all this, haue vs to iudge, or call them Idolaters : euen so let it please them (for their owne sakes) to spare vs. For as they doe not stay this honor in the bread and wine, but from thence refer it to Christ him selfe : euen so doe we transfer all our honor from all Images, vnto the first forme or patterne, not suffering our honor to rest or to end, in the Image we honor. Ex eodem pag. 52.

The 4. Obiection.

An Image is a creature, and no God, and to sett vpp a creature to be worshipped, is Idolatrie.

The Answer.

Images are set vp in Churches, not specially to the intent that the people should worship them, but partly to instruct the simple, and partly to stir vp our mindes, to follow the example of those holy men, whose Images we doe behould. So

that the worship which is giuen to Images, is giuen as it were by a consequent, and rather because it may be lawfully giuen, then because it is principally sought to be giuen. And touching the Idolatrie which is objected, you are to vnderstand, that the word is compounded of *Latria*, and *Idolum*, and is as much to say, as, the giuing of *Latria*, or of Gods honor, vnto an Idol. But our Images, are no Idols, nor the honor we giue them, is not *Latria*; how then can it be said, that Images are set vp to be vsed to Idolatrie?

Thus much haue I thought good to adde in this place, the more to enlarge this present controuersie, for that there are many weake and simple soules, who stumble at the doctrine of the worship of Images, because indeed they vnderstand it not. And hauing proued the worshippe of them, I shall neede to say nothing in prooffe of their making, for the one presupposeth the prooffe of
of

of the other.

L.

*That no man hath seene God in
any forme, and that there-
fore his picture or I-
mage, cannot be
made.*

Contrary to the expresse wordes
of their owne Bible, Gen. 3. 8.
where God appeared vnto Adam
walking in the garden of paradise, in
a corporall forme. And Gen. 28. 12.
13. to Iacob, *standing aboue the ladder,*
wheron the Angells ascended, and
descended. For we must know, that
it is only the outward shape and
forme of the thinge, which is expres-
sed, ether in this or the like Image, &
not the inward substance therof,
which is not possible for any pain-
ter to expresse; which though it ex-
presse not all that is therein, yet that
which it expresseth is a truth: & thus
may God be expressed to vs. Yea,
who may hinder to picture or expres
God in the same maner, wherein he

The Gagge of the
him selfe manifested him selfe to
mortall eyes? Therefore his picture
or Image may be made.

Exod. 33. 11. God appeared, and
spake vnto Moyles, *face to face*, as
a man speaketh vnto his friend.
To the prophet Isay 6. 1. 5. *Sitting
vpon a throane*. To Daniel 7. 9. *Sit-
ting, wearing garments, and hauing
haire on his head, like pure wolfe*. How
then can a wise man dout, but that
thinge may be lawfully set forth, or
expressed vnto vs in an outward
image, which necessarilye must
be conceiued by an inward? Ther-
fore &c.

1. Kinges (we 3.) 22. 19. *I sawe
the Lord sitting on his throane, and
all the hoste of heauen, standing by
him, on his right hand, and on his
left*. One would thinke that en-
nough hath now bene said to proue
this point. But if they shall yet
answere, that God commandeth
vs to heare his word, and the hi-
stories which speake of his appar-
itions,

tions , but not to paint them . I
 answere , that seeing we learne by
 our eies , as well as by our eares,
 there is no reason , why that may
 not be painted before our eyes ,
 which may be preached to our ea-
 res . Againe , seeing he that can
 reade the holye scriptures , must
 needes finde the aforesaid visions
 and histories in the Bible , why not
 as well see them in a picture on the
 church wall , as in a booke of white
 paper ? Therefore &c.

L I.

*That blessing, or signing with the signe
 of the Crosse , is not founded in
 holie scripture .*

C Ontrary to the expresse wordes
 of their owne Bible . Reuelat-
 ions 7.3. Where one Angell, said
 to four other Angells . *Hurt not the
 earth , nether the sea , nor the trees ,
 till we haue sealed (we reade , signed)
 the seruants of our God in their fore-
 heads. Therefore &c.*

Marc, 10, 16. And hee tooke them

vp in his armes, put his handes vpon them, and blessed them. Therefore blessing is founded in holy scripture.

Luc. 24. 50. And he led them out as far as to Bethanie, and he lift vp his handes, and blessed them. Therefore &c.

See Fathers that affirme the same. Dionis. Areopagita cap. 4. 5. 6. eccles. Hier. Tertul. lib. de corona milit. Origen in Exod. cap. 5. hom. 6. 5. S. Cyrill. Cat. 1. S. Basil lib. de spir. sanc. cap. 37. S. Chrysoft. hom. 55. in Mat. cap. 16.

LII.

That the publique seruice of the Church, ought not to be said, but so as all the assistants may vnderstand it.

Contrary to the expresse wordes of their owne Bible, Luc. 1. 8. And it came to passe, that while he executed the priests office before God, in the order of his course, according to the custome of the priests office, his lot was to burne incense in the temple of the

the Lord ; and the whole multitude of people were praying without, at the time of incense . Where note 1. that this was the common custome. 2. All the people were without , and the priest within , how then did they vnderstand him ? Therefore the publique seruice of the church may be so said , as all the assistants vnderstand it not.

Leuiticus 16. 17. And there shal be no man in the Tabernacle of the congregation, When he goeth in to make an attonement in the holy place, vntill he come out, and haue made an attonement for him selfe, and for his hous-hould, and for all the congregation of Israell. Therefore &c.

What shall I neede to produce authorities of Fathers , when the practise of the whole Christian world, for these many hūdred yeares together, is directly contrary to Reformers in this point: against which to dispute (as S. Aug. saith) were inlolent madnes. See Rhe. Test. p. 463.

But

But for that much cauilling and wrangling is made by many, against the practise of the Church herein, I will therefore enlarge my selfe a litle thereon, and solue what the aduersaries doe say against it. Out of scripture, their probablest place, is this which followeth. 1. Cor. 14. 16. *When thou shalt blesse with the spirit, how shall he that occupieth the roome of the vnlearned, say Amen at thy giuing of thanks, seeing he vnderstandeth not what thou sayest? For thou verely giuest thanks, but the other is not edified.*

We answered hereto, that there be two kindes of prayers, or giuing of thanks, in the Church. The one *Prinat*, which euery man sayes by him selfe alone. The other *Publique*, which the Priesthe sayth, in the name & person of the whole Church. As cōcerning *Prinat* prayers, no Catholique denies, but it is very expediēt, that euery man pray in his owne tongue, to the end he may vnderstand
what

what he sayes. But as touching the *Publique* prayers of the Church, it is not necessarie that the cōmon people vnderstand them, because it is not they who pray, but the Priest in the name of the whole Church: For as it was enough for the people of the old law, to vnderstand, that in such a sacrifice consisted the worship of God, although they had not so cleare an vnderstanding of euery thinge that was done therin (as hath bene said:) euen so in the new law, when the people asist at the sacrifice of the Masse, acknowledging thereby that God is worshipped, and that it is instituted for the remembrance of Christs death & passion, although they vnderstand not the Latin tongue, yet are they not wholie destitute of the vtilitie and fruit therof: besides the helpe of the godly ceremonies, which doe instruct them in the whole.

Next, this place alleadgeth serueth nothing to the purpose, but is rather

therrepugnant to the same, yea pro-
es, that the common seruice of the
Church, was not then in the vulgar
language, which euery man vnder-
stood, but in another language, which
was not so comon to euery one. For
S. Paul saying. *How shall the that oc-
cupieth the roome of the vnlearned, say
Amē at thy giuing of thāks, seeing he vn-
derstandeth not what thou sayest?* shewes
that such giuing of thankes, was not
customed to be in the vulgar tongue:
and requires, or rather supposes, that
in the seruice of the Church, there
should be some other to supply the
place of the vnlearned, that is, one
that should haue further vnderstan-
ding of that tongue, in the which
the seruice of the Church is said. But
had the seruice bene in the vulgar
tongue, there needed no man, to haue
supplied, the place of the Idiot that
understandeth not. So that S. Paul
shewes most clearly, that such seruice
was not exercited in a vulgar tongue,
but in another which was not com-
mon

mon to the whole people (such as the Latin tongue is in England, as also thorough the whole East) and yet was not, in the contrary extremitie, that is to say, wholly strange, or vtterly barbarous.

And seeing they haue this place continually in their mouthes, and deceiue therby the simple people, I shall shew vnto you, that this saying of S. Paul, is altogether peruerterd by the Reformers them selues, because where the Greeke and Latin text hath. *He who supplies the place of an Idiot, how shall he say Amen?* The Ministers of Geneua, in many of their Bibles, haue turned the same most deceitfully and maliciously, thus. *He that is an idiot, how shall he say Amen?* As if there were no difference betwixt an Idiot, and he who supplies the place of an Idiot?

Moreouer, the thanksgiuing, to which S. Paul sayeth, Amen should be answered, is at all not practised in many of your Reformed Churches,

ches, where nether your Idiots, nor those who supply the place of your Idiots, doe answere Amen, as S. Paul willett, but haue altered Amen, into So be it, which is plainly repugnant to his meaning, as also to the practice of the whole Church: for they can not say for their excuse, that S. Paul wrote to those, who spake the Hebrue tongue (as Amen is Hebrue) for he wrote to the Corinthiás, who had their publike seruice in Greeke, and not in Hebrue: a sufficient argumēt, that the word Amen, ought to be retayned in all languages, as it hitherto hath euer bene amōgst all Christians, before the dayes of our Reformers; in so much that the most learned S. Augustin writeth, that it is not lawfull to turne Amen, into any other vulgar language, without the sclander of the whole whole Church. Aug. epist. 118. & 2. de Doctrina Christ. cap. 20.

To conclude, I cannot but much muse at the great simplicitie of the common people, who notwithstanding

ding the great light of their reformed gospel, see not the losenesse and vanitie of this their leaders cauill. For, are ether the masters, or schollers, so exceeding sensles as to say, that their owne seruice, cōsisting in part, of the psalmes of David (the hardest part of all the Bible) and partly of lessons extracted out of the ould and new Testament, that all the assistants (I say) doe vnderstand them? Sure I am the greatest deuines that euer were in all christendome, neuer durst say so much of them selues: how wrongfully then, doe they wrangle with vs about this matter? But perhaps they will say, that though the simple vnderstand not the hard places, contayned in their psalmes and seruice, yet that to their comfort, they vnderstand at least some part therof: euen so say we of the Masse, and of our simple who asist therat. And so conclude as I begunne, in the title of this booke. *By thine owne mouth I iudge thee, naughtie seruant.*

That it is both superfluous, and superstitions, to repeate one and the same prayer, sundry times.

Contrary to the expresse wordes of their owne Bible. The Angells in the prophet Isay cap. 6. And the Beastes in the Reuel. cap. 4. which rest nether day nor night, doe thrice repeate one word to the honor of God, saying. *Holy, holy, holy, Lord God of Saboth.*


Againe, Christ him selfe, praying in the garden, repeated one and the same speeche, three seuerall times. Luc. 22. & Mat. 26. 36.

Finally, we reade, that the three children in the fornace, in lauding and praising almightie God, did in euery verse (being many in number) repeate a certaine halfe verse.

See Fathers that affirme the same. Lactantius lib. 4. diuin. instit. cap. 28. S. Amb. lib. de spir. sancto cap. 20. S. Aug. lib. 1. de serm. Dom in monte cap. 5. & lib. de doctrina Christiana

Itiana cap. 7. S. Greg. hom. 19. in
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Pag. 8. numb. 5. line 11. & 12. after, *Christ*
our Lord. ad, his Apostles, or their succes-
sors. pag. 32. in some copies, for *Isay* 9. 7.
read, *Isay* 35. 9. pag. 37. line 17. and
Church, read, and the Church. Ibid. line
20. for *you heauen,* read, for *you in heauen,*

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